

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

JULY 2, 1938

## THIS WEEK

PAUL L. BLAKELY discusses a most important relation between the civil and the spiritual authority. For Catholics, marriage is a Sacrament and a contract. Impediments to the Sacrament may be specified only by the Church; but on certain matters the state may justly promulgate salutary decrees for the good of civil society. The health examination required by many States is the point for determination. . . . THOMAS F. MEEHAN, out of the fulness of a memory that reaches back some eighty years, offers many interesting items that exemplify the present. . . . J. EDGAR WESTFIELD, whose article in our issue of March 12 was so well received, is not partial to biographical references. Says he: "I am of the opinion that what is said is of much more importance than who says it." Perhaps not. What he says this week may be taken as the word of an authority on Communism. . . . B. F. SCHUMACHER is completing his studies at the American College, Louvain, Belgium. He has long been interested in the Jocist movement. Reading his article, one's mind leaps to the possibility of developing a similar, yet American, aggregation of young workers. We have the workers, as zealous as any in Europe. Have we the leaders? . . . THE COMMONWEAL and AMERICA lay before the public their conclusions on the Spanish war. They are in disagreement. Michael Williams, former *Commonweal* editor, is in substantial accord with the AMERICA position. The controversy is regrettable, and our entry into it is reluctant. The issue, however, now that it is projected by the new editors of the *Commonweal*, must be settled.

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# COMMENT

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FRANCE'S attitude toward Leftist Spain has undergone a marked change during the past month. Even in Popular Front circles a feeling of coolness has sprung up toward the Red cause on the other side of the Pyrenees. Hopeful indications point to a definite closing of the frontier to the steady stream of Russian and unofficial French munitions and supplies that have poured in a continuous flow across the boundary line since the outbreak of the Civil War in July, 1936. Had France closed her borders then, as she endeavored to make the world believe, there would have been no Civil War worth mentioning. It would have ended in October of that year with the fall of Madrid. There would have been no Italian and German volunteers who were brought into Spain to offset French and Russian aid. Her southern frontier would have given her no cause for alarm as it does today when an arrogant Hitler threatens to disrupt the peace of Europe. It is now too late for France to bemoan her folly. Let her close her ports and borders definitely, adhere strictly to the terms of her signed non-intervention agreement, and the war in Spain will almost instantly terminate. And if she is wise, she will hurry her proposed diplomatic delegation to Burgos to salvage what little remains of Spanish amity toward her.

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THE Special Areas of England and Wales with their silent, crumbling factories, unsmoking chimneys standing like sentinels of evil portent, once smoking slug-heaps over which carpets of green are slowly creeping, present another side to the picture of our own abandoned New England textile mills. These areas are in the coal regions or adjacent to them where it was economical to build the industrial factories that depended on the coal mines for their power. When coal was superseded by electricity and it was found more economical to replace outworn equipment with new and in new buildings, industry abandoned the populous coal areas and as in our own case went south, though for different reasons. But as has been well said: capital is mobile; labor is not. This situation has created a problem of social and economic paralysis which affects what were not so long ago thriving centers of population. A recent writer on the problem says: "Many youths and girls are fast growing up who have never done a day's work. . . . To continue them in their existing surroundings will prove fatal to their own interests and disastrous nationally." It is well for the President's English Commission to remember this when a comparison is made between ourselves and Britain on the score of unemployment and it is asserted that the latter's equals only five per cent of the population. Economic problems such as this have a more dangerous side. A

manhood retired from the only work it knows, broken in spirit, caught in the dire grip of our industrial system becomes a natural prey to every radical agitator, syndicalist and Red, who point to the human wreckage floating as flotsam in the wake of capitalism.

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THE same plea which is urged for wire tapping might be used to defend the employment of spies to overhear private conversations, and with the same advantages. For nobody doubts that there are advantages from the system of wire tapping. It was the same thing as to torture. There could be no doubt that as long as the American law sanctioned the use of the torture a great many crimes were detected by it. But the good or evil of such modes of getting at the truth is not now in question. This country determined long ago to dismiss this degrading, pernicious and debasing system of espionage from our political institutions. They determined that they would rather take the risk of great crimes going undiscovered or unpunished, than adopt a system which would put all men in a state of insecurity, possess all minds with a craven fear, and destroy that manly spirit upon which, far more than upon any system of police, must depend the freedom and happiness of nations. After ninety-four years, dear reader, this June 24, in the House of Commons, we still hear Thomas B. Macaulay. Before giving us to would-be liberals, be sure to replace "opening letters" for "wire tapping" and "English" for "American" law.

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ARE we to expect a Negrin purge in Spain similar to the recent Stalin purges in Russia? Both men are disciples of the Soviet mastermind, Lenin. Both believe in the liquidating process which according to Communist ideals must follow in the wake of the progressive world revolution. The astute Spanish doctor has indicated that some such purge is contemplated. Last week he flew to Madrid to see how things stood along the banks of the Manzanares, but cutting his visit short he rushed back to Barcelona. When asked the reason for his sudden return his reply was "the buzzing of the flies." Things in Barcelona are surely not as right as some of our foreign correspondents would have us believe. Rumors of internal dissension among the ruling powers have filtered through the press censorship, such as, for example, the report of espionage charges lodged against several hundred military and civil officials in Madrid. Facts point to the persuasion of a number of Leftist adherents that the Government's collapse is imminent. Possibly some of these officials are jumping at Generalissimo Franco's offer for immunity to such as can show



hands unsullied by civil crimes. But evidently Negrin has no intention of fleeing the country—and flee he will before long—without liquidating his enemies. He holds the reins of government, he affirms, and calmly awaits “the moment of cleaning up.”

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A PROMISING trend of the times is the growing eagerness for organizing Catholic Action along practical lines. Why can we not have a formal national observance of Independence Day? The first Catholic celebration of the National holiday, July 4, was arranged in 1779 by the French Minister, M. Gerard, at St. Mary's, the “new Catholic Chapel,” in Philadelphia, then the National Capital. A *Te Deum* was sung and an appropriate sermon delivered by the Minister's chaplain, the Rev. Seraphim Bandol. The President of Congress and its members, the State officials and an imposing congregation attended. Minister Gerard wrote to his Government:

It is the first ceremony of the kind in the thirteen States and it is thought that the éclat of it will have a beneficial effect on the Catholics, many of whom are suspected of not being very much attached to the American cause. My chaplain delivered a short address which has obtained general approbation and which Congress has demanded for publication.

A translation of Father Bandol's sermon was circulated by Congress in a broadside.

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EIRE held its first election, and gave a very substantial majority to the former President of the Executive Council, now Prime Minister de Valera. After the recent agreements with Great Britain, after the appointment of the first President, there was need to seek a better guarantee of political certainty for the carrying out of the new Constitution. Mr. de Valera, with a clear majority of fifteen over all other combinations of parties, is now in a position to proceed with his social and economic rehabilitation. The adjustment must be made between agriculture and industry, between the keeping of people on the farms and the trend toward the urban centers. During the pre-election campaign, much talk was delivered on the matter of economic self-sufficiency. Mr. de Valera and his Government must determine very clearly just how far this can be carried without causing internal and foreign disruption. Eire has the opportunity of proving to the world the value of Catholic social principles as applied by a Christian state.

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MEXICO'S successful adventure in eliminating British and American interests in the petroleum business seems to have ended satisfactorily—for the Mexican officials, so they affirm. The only difficulty is to find a market for their product now that they have appropriated the oil industry, and unless a large foreign demand can be created within a short time the venture is doomed to disastrous failure. With this in mind Mexican agents have been scurrying about Latin America declaiming

vociferously about “the pernicious influence of foreign imperialism.” The officials across the Rio Grande do not feel so safe about their confiscatory position as they assert. They would like to foster their ends by upsetting the political applecart. As is but natural to the group that dominates the political situation in Mexico, the word “fascist” is a good catch phrase for use in stirring up trouble. They feel it incumbent upon them to warn their southerly neighbors “against the penetration of fascism.” Still it does seem strange that in their quest of foreign markets for their oil they should not hesitate to sell their product to Germany. But then, after all, if one really wants to be technical, Germany is Nazi and not Fascist. One wonders what the Mexican robbers would do if Spain's Franco were to try to negotiate a deal for oil.

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JUNE has just passed, and about the time of this issue hundreds of young American Catholic boys will have been lying prostrate in their white albs before the altar in preparation for receiving from the hands of the Bishop the sacred character of Holy Orders that enrolls them irrevocably in the ranks of the Eternal Priesthood. These young men are not angels dropped out of the sky, not strange beings begotten on some distant planet and parachuted into our midst. They are our own brothers, sons. All of them have, in one way or another, been apprenticed as acolytes in the service of the altar. They have seen the priests who have gone before them. And it is strange, if our priests are as worldly and unholy as some of their accusers maintain, that they should be inducing this past month so many hundreds of young men to make such sacrifices to follow in their footsteps. But there is a more important consideration than this. It is not what any individual priest is that drives a young man to embrace the sacerdotal state. It is what the Sacrament of Holy Orders in itself is. That Sacrament, like the Sacrament of Matrimony, is very innocent. It is not what A or B makes of it that counts; it is what *can* be made of it, if one embraces it with a full heart and a spirit of generosity. The life of the priesthood is always a reflection of the life of the laity at any given moment. A good priest begins to be made in the cradle.

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GERMAN spies are no new numbers to those who remember back to the World War. We suspected them everywhere, in chimneys and cellars, in homes and in factories. Nazi spies are now the pests about which we are instructed to get excited. We have read the newspapers in their headlines and in their lengthy reportings and in their editorials. But we cannot work ourselves up into a fury. Our only reflection is: why did it take so long and why was it so difficult to round up a batch of stupid amateurs in experimental spying? Only the Nazis could be so perfectly blundering and inept in seeking out information; only they could glean so little from so much snooping. We have no doubt but that more expert spying is being done by higher-up groups of

Nazis, and also that very acute spying is being carried on subtly by the extension of the Soviet system in our midst. This country is on its surface sufficiently placid. In its deep waters strange creatures crawl and strange currents operate. Perhaps the present indictments of the Nazis may lead to further revelations. But now, the motivations are not convincing, and the characters are too dumb.

## THE COMMONWEAL AND THE SPANISH WAR

ONCE more, with reluctance, it seems incumbent upon this Review to subject the editorial policy of the *Commonweal* to analysis. The issue of June 24 carries a statement prepared by the three editors, entitled *Civil War in Spain and the United States*. It is an announcement, we are assured, that follows after long discussion and serious thought. In publishing their conclusions, the editors were expressing their conscientious opinions. Doing this, they were conscientiously brave. Their conclusions, however, were far from being intellectually brave.

The brave editorial policy is expressed in the same issue of June 24 by the former editor, Michael Williams, in his column, *Views and Reviews*. He disagrees with Messrs. Burnham, Skillin and Binsse, disagrees convincingly and brilliantly. His knowledge of the Spanish War is extensive, his instinct is soundly Catholic, his judgment is balanced and rational. For the readers of the *Commonweal*, then, Michael Williams' statement is a splendid antidote to the statement of the editors.

The issues again raised by the editors of the *Commonweal* require some clarification. Thinking with them, we agree that there is need for light on the subject of Spain, not heat. If heat were applied, we fear they would be cremated. But applying light, we have hope that some of it might penetrate behind the closure of the eye-lids. In view of the abundant light that has already been shed upon the forces at war in Spain, we are amazed that the *Commonweal* editors could say: "We do not feel qualified to discuss the problem as it is in Spain in any detail because the information available is so generally characterized by propaganda that we do not have any sufficient knowledge of the whole situation." This statement would seem to indicate either editorial negligence or wilful ignorance. Information, accurate and plentiful, is available to the editors if they seek it. Propaganda, it is true, colors much of the news from Spain; but an alert editor should have little difficulty in sifting and evaluating it. Twenty-three months have passed since the war began; a sufficient time, surely, for anyone to grasp a "knowledge of the whole situation."

Truthfully, but sadly, one admits that many thousands of American Catholics profess the same inability as the *Commonweal* editors to see the Spanish issues clearly. They have split themselves off from the solid Catholic thought in the United States and have tended toward the opinions of the non-

Catholic majority. They have been deeply affected by the newspapers, periodicals, radio and other mediums of communication, as have most Americans. While they may not believe all that they read and see in favor of the Loyalists, they refuse to believe, or to credit, almost all that is reported in favor of the Nationalists. When confronted by Franco facts, they seek for deep reasons of mistrust or they speculate about disturbing consequences. Despite their protestations of "positive impartiality," they are predisposed to believe what is unfavorable to Franco and what is favorable to the Loyalists.

Analyzing further the mind behind this attitude of thousands of dissident American Catholics, one tries to understand their appeal for non-partisanship. A passionate and blind partisanship on any subject is irrational. To be an intellectual partisan, however, means only that a person has convictions, well-founded and well-reasoned. Lacking convictions, the mind is vapid or vacillating. In the matter of Spain, the truth is evident, or at least available. The truth about Spain forces one to reach conclusions. Mental integrity requires that these conclusions coagulate into convictions. And these demand, in debatable matters of major interest which affect the individual or society, that one is obliged to become a partisan advocate for truth. To adopt a "positive impartiality" as regards the two forces in Spain, is to be gagged by negative conclusions.

This Review prides itself on its policy of partisanship in every important issue of our times. It straddles not, neither does it sit between two stools. It seeks the truth as honestly as human minds can function, and aligns itself on the side of truth, as a partisan against error. We believe that more than twenty months ago we discovered the truth about the forces in the Spanish war. We followed that light consistently, and as the months advanced we found the light growing more luminous. We would consider ourselves derelict in our duty if we assumed a positive impartiality about Spain.

For the proper orientation, it may be needful to assert once more that we consider the war in Spain a civil war. The issues are social, economic, cultural, governmental, religious. One's convictions are modified in accordance with the relative values assigned to each of these issues. Evaluating each one of them individually, and taking them all comprehensively, we believe that the solutions offered by General Franco and the Nationalists are immeasurably superior to the solutions offered by Señor Negrin, his predecessors, and the Loyalists of the future, if any remain. Our view is predicated on the facts since 1931, and particularly on the facts since 1936.

It is an established fact that the Leftist factions, since the establishment of the Spanish Republic, were being driven toward a Socialist state as a transitional approach to a Soviet state. It is an established fact that the successive Leftist governments holding power were preparing for a social and cultural revolution in Spain. It is a fact beyond denial that few opportunities were missed by these



Leftist governments to attack the traditional religion of the Spanish people. It is a matter of record that, after February, 1936, the Governments in power were plotting a civil coup that would eliminate all political opposition; that Communist leaders were plotting a military coup; that the Governments in power were either not strong enough to suppress the social insurrection through strikes, riotings, obstruction, sabotage, etc., or were abetting it; that the fundamental rights of free speech, free press, free assembly were assailed; that a campaign against religion was either instigated or fostered by the responsible Leftist leaders. No American and no Catholic who fully understands the course of events in Spain, especially during the first half of 1936, could offer allegiance or approval to the Governments controlled by the Socialist, Communist, Anarchist and Syndicalist Popular Front.

Nor can an American, much less a Catholic, be positively impartial toward the acts and the policies of the Caballero and Negrin Governments since July, 1936. We need not speak of the nuns and priests in their graves, or dug out of their graves, nor of the cold executions of hundreds of thousands of civilians, nor of the ruined churches, nor of the paralysis of religious services. We might freely grant that Caballero and Negrin were so concerned with winning a war that they could not invoke a democratic policy. But we observe, not affected with propaganda, a policy of repression, dictatorship and liquidation existent now, and presaged in the future, through all of Loyalist Spain. If Loyalist Spain should gain a victory, or win a truce, Spain would be a Soviet. Could Americans remain positively impartial?

But should an American and a Catholic remain positively neutral in regard to the Nationalists? General Franco and his associates are a native Spanish protest to a tyranny that had become unendurable, and that was becoming permanent. He did not conquer territory when he marched up to Madrid, or when the northern army marched down to join him. The territory and the populace welcomed him. He was a symbol of a resurgent force springing from the soul of a people. He represented what the Spaniards, in millions, wished, namely, the preservation of Spain from an aggressive and dominating idea. These observations are factual.

It is a further fact, dated 1937 and 1938, that every decree issuing from the Nationalist Government is fundamentally sound, from a social, economic, governmental and religious viewpoint. It is a fact that the people of Nationalist Spain are not only satisfied but enthusiastic about the present *ad interim* civil government. It is a fact that there is today in Nationalist Spain a religious revival that is astounding. For the duration of the war, it is inevitable that there must be a military government in control. Nevertheless, the civil government is already in the making, and from all indications it will be a government founded on the rights of self-determination of the Spanish people.

But Franco bombs cities. But Franco has Mussolini and Hitler as allies. But Franco is supported

by monarchists and Fascists. But Franco has totalitarian views. Franco has a tender regard for babies and mothers and non-combatants, for they are his people. Franco has as enemies the former French Governments, and Soviet Russia, and Communist America. Franco has the rugged Basque Navarrese as his legion of crack soldiers, and the proletariat as his support in the front trenches and in the villages where peace reigns. Franco has corporative views that are highly consistent with Catholic principles and the Papal encyclicals. Franco is not perfect and the Nationalists make mistakes. But, between Franco with his Nationalists and Negrin with his Socialist-Communist-Anarchist-Syndicalist combine, there can be no studied, smug, superior positive impartiality. The past, present and future evil of the one side is so heavy that it tips the scales against it.

The three editors of the *Commonweal* profess themselves "quite frankly whole-hearted partisans of the personalist, Christian state." The editors of AMERICA make like profession. Such a state is being developed, or is possible of development, under Franco. Never could it have developed under the Leftist Spaniards, and never would it develop under the Communists or Popular Frontists. And yet, professing a theoretical ideal that is commendable, the editors of the *Commonweal* refuse to make the practical application to two warring states, one of which is Catholic in its leaders and in its subjects, one of which has the approval of the Pope and the Spanish hierarchy, and the other of which has persecuted Catholics and suppressed Catholicism, and has dedicated itself to the inculcation of anti-religious Socialism and Communism. Between these two: the champions of a Christian social order, and the protagonists of a Sovietized state, the editors of the *Commonweal* proclaim themselves positive impartialists!

They, together with the *Catholic Worker* group, together with Maritain and his historico-philosophers and French nationalists, have willed not to consider the Spanish conflict comprehensively. Plainly, we hope not uncharitably, our analysis leads to the conclusion that the will before the intellect, not the intellect before the will, has led these and thousands of American Catholics to the neutral stand of positive impartiality, or to the braver, in a sense, stand of positive antagonism to the Nationalists. They are loathe to credit Franco with any virtues, instant to condemn him for any faults and all suspected tendencies.

This Review has judicially examined the Loyalists and finds that they have attempted to destroy Spain socially, economically, culturally and spiritually. It is unalterably opposed to them. In like manner, this Review has judicially examined Franco and the Nationalists. It finds that they, despite their faults and mistakes, are Christian and truly Spanish, and are progressively eager to build a new social order founded on justice and charity. It asserts, finally, its freedom and its intention to criticize and to condemn, if justice and charity be violated, the state which the Nationalists will eventually establish through all Spain.

# SOCIAL DISEASES AND LEGISLATION FOR MARRIAGE

## New York and other States attack an old problem

PAUL L. BLAKELY, S.J.

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WITHIN the last year legislation affecting marriage in a way hitherto unknown in this country has been enacted in a number of States. Its purpose is to prevent marriages which, because of venereal disease existing in one or both parties, tend to become a menace to the public health.

On July 1, this legislation became effective in New York and in New Jersey. Hereafter, marriage licenses will be issued to those only who can present medical certificates, dated within three weeks before the time of application, showing that they are free from the disease in a communicable form. The same legislation will become operative in New Hampshire by October 1, in Rhode Island by November 1, and in Kentucky by January 1, 1940. In all probability, many other States will adopt this or similar legislation.

While Catholics will doubtless approve the purpose of this legislation, the question of the right of the civil authority to enact laws of this character presents some interesting problems. What authority has the state for this marriage legislation?

It must be admitted, indeed strongly affirmed, at the very outset, that the state has an interest in marriage, since marriage has a necessary relation to human affairs. This interest it may protect by appropriate legislation. In his Encyclical *On Christian Marriage* (February 10, 1880), Leo XIII, while condemning the iniquitous marriage legislation of many countries, clearly asserted the right of the civil authority to legislate, within its sphere, for marriage. After premising that the Church is "powerless in any way to abandon the duties of her office or the defense of her authority," in defending the sacredness of Christian marriage, the Pontiff writes that the Church "very greatly inclines to kindness and indulgence whenever they are consistent with the safety of her rights and the sanctity of her duties." She does not interfere unnecessarily with the marriage laws of any country, but strives to cooperate with the state in framing and enforcing appropriate legislation.

Therefore she makes no decrees in relation to marriage without having regard to the state of the body politic and the condition of the general public; and has besides more than once mitigated, as far as possible, the enactments of her own laws

when there were just and weighty reasons. Moreover, she is not unaware, and never calls in doubt, that the Sacrament of Marriage, being instituted for the preservation and the increase of the human race, has a necessary relation to circumstances of life which, though connected with marriage, belong to the civil order, and about which the state rightly makes strict inquiry and justly promulgates decrees.

The Pope here vindicates the authority of the state to legislate, within its sphere, for marriage. Incredible disorder, and probably moral relaxation, would follow, if it did not exercise this authority. Because of its obligation to promote the common welfare and to preserve its own existence, the state must be conceded plenary authority to legislate within its own limits.

But the relation of the state to "circumstances of life," of which the Pontiff writes, is a relation which concerns the civil order only. For matters which fall under this order, the state is justified in legislating, provided always that it does not adopt laws which violate the natural or the Divine laws. In this field, it "rightly makes strict inquiry and justly promulgates decrees." But while the authority of the state over the marriages of the unbaptized (that is, over the marriages of a majority of Americans today) is very wide, it has no authority whatever over marriage as a Sacrament, for this is a purely spiritual matter.

Hence the state may not create impediments, either prohibitive or diriment, in regard to marriages vested with a sacramental character. It may, however, enact regulations governing the civil effects of all marriages (keeping always within the natural and the Divine laws) and may even require under penalty that the forms prescribed by it be followed by the contracting parties. But in this, as in all matters affecting intimate human relations, the wise legislature will hold to a minimum all legal ties, bars and formulae. The state best consults its truest interests when it strives to create an order of early marriages and large families.

We can now approach an examination of the New York legislation. Has this frightful disease become so menacing to the public health that only a veto by the State on the marriage of afflicted individuals can cope with it? And if so, does the state, in enacting this legislation, restrict itself to



the field in which, according to Leo XIII, it "rightly makes strict inquiry and justly promulgates decrees"?

Since the Federal Government began its campaign against this disease, the public mind has been filled with statistics of dubious value, and with frightful pictures which recall the vivid imagination of the Prohibitionist depicting the ravages of alcohol. The Surgeon General, Dr. Thomas Parran, in charge of the campaign, has warned us against this misleading publicity. Whether the New York Assembly yielded to this propaganda, or reached its conclusions after an accurate survey, I cannot say. But presuming that it acted on evidence, it seems to me that the legislation is justified and the decrees justly promulgated.

Assuming that the disease is rife, and that it is promoted by marriage among the afflicted, it seems to me that New York may bar them from marriage until they can be medically certified as cured. Here the State does not create an impediment, but merely suspends for a time, in the interest of the public good, the exercise of the individual's right to marry.

It should be observed, however, that not every "medical test" is a true test. It is rather startling to learn from competent medical authority that some tests once thought to be practically certain are now questioned, and to read that individuals certified as diseased have been found, on a more careful examination, to be physically sound. The possibility that serious injustice can be done an applicant for a marriage license should not be overlooked, and the State should make provision for this contingency. It might, for instance, conduct tests for appellants from the licensing boards in its own laboratories, under medical experts, or in private laboratories of unquestioned standing.

Submitting all conclusions to the judgment of my betters for correction, approval, or rejection, I venture to add a few reflections. No words in the language are sufficiently strong to condemn the dastard who knowing himself to be diseased, contracts marriage. His physical condition does not, of itself, invalidate the marriage, but it is difficult to excuse him from the guilt of sin against justice and charity. He exposes his partner to the danger of infection, thus inflicting a grave injury upon her. What is worse, in my opinion, he exposes the diseased unborn child to the danger of death without baptism. The same condemnation applies to the woman similarly diseased.

But at the beginning and end of this disagreeable topic, we find one stark and horrible reality. That reality is sin.

It would be unjust to accuse every patient of personal sin. The disease can be inherited. It can be contracted by necessary examinations such as are made by physicians, or through wholly accidental contacts. But every case means sin by some one. If our States are in earnest about ending this black plague, let them not rely entirely upon science, but clean up the cess-pools of immorality found in our large cities.

The old restricted districts have been generally abolished, but have we gained much as long as we

tolerate the indecent cabaret, with its adjuncts? Toward the professional carrier of this disease, we must adopt a scientific and a Christian policy by giving her all the remedial care that is possible. After that we must work to eliminate the frightfully unjust economic conditions which in so many instances have made her what she is. Let no man take up a stone to cast at her, but strive, as did Our Lord, to reclaim her.

Courses which usually end in the acquisition of disease will continue as long as stimulants to such courses, which could be repressed, are left untouched by the civil authority. The Legion for Decency did splendid work in repressing the gross immorality which once threatened to submerge the moving-picture industry. I do not know actual conditions well enough to say that a similar crusade against improper productions on the stage will soon become necessary. It is claimed, however, that some managers have learned nothing from the reforms made possible by the Legion of Decency. But there can be small doubt that much improper stimulation is provided by certain types of "pulp" literature, usually kept as "under-counter stuff," but sometimes openly displayed by vendors. In all these instances the civil authorities should interfere.

A final reflection seems inevitable. The strongest safeguard of the state against the ravages of these diseases is the school which trains young people to revere and love the God of all holiness and purity, and to observe His law in all things. When the state has schools of this type for its children, legislation barring marriage among the victims of sin will become unnecessary.

## TUBERCULOSIS IN SCHOOL CHILDREN

AN extremely interesting report has been issued by the National Tuberculosis Association in session last week in Los Angeles. A six-year State and Federal plan to "bring about the practical eradication of tuberculosis within a reasonable time" is submitted, and the Association believes that, with the knowledge we now have of this disease, this result can be reached, but only if proper hospitalization can be assured.

It is gratifying to learn that the death-rate from this insidious disease has shown a steady decline for some years. However, a note of warning is sounded by the statement that tuberculosis "still remains a formidable cause of death in the early adult years."

This warning should not be disregarded by our schools. Taken in its earlier stages in the child, tuberculosis yields readily to treatment, but the difficulty is that too often the first signs pass unnoticed by parents and teachers. The remedy is regular health-examinations for all school children. Through cooperation with local health boards and tuberculosis associations, costs can be kept surprisingly low. The health of our young people is surely worth the added outlay.

P. L. B.

# JOCISTS AT GODINNE WEIGH LABORMAN PROBLEMS

Congress of a movement that should spread here

BERNARD F. SCHUMACHER

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EVERY organization needs its annual "Congress." What could they do without that regular session of parades, speeches, banquets, medals, cigars, etc.? After all, what is the use of organizing if you are not going to get together at least once a year for a big "gab-fest." It probably means about three days of rich food, thick smoke, no sleep, continuous talk and what not; but that is all in the game. But the regular followers of conventions thoroughly enjoy it. On with it! Strike up the band! Let's go!

The J. O. C. has its Congresses, too. You have heard of the *Jeunesse Ouvrière Chrétienne* I am sure. It is that incredible organization of young Catholic workers in little Belgium which in less than twenty years has grown from a group of twelve young factory hands in a suburb of Brussels to a sweeping army of 90,000 young laboring men in Belgium, 100,000 in France, and goodness only knows how many more tens of thousands in Switzerland, Portugal, Spain, Canada, South America and, within the least three months, England. True, these are all separate organizations in each individual country; but they have all sprung directly from the parent group under the leadership and direction of the Rev. Canon Cardijn in little Belgium.

It is of this parent organization that I speak now. As I started to say, the J. O. C. has its Congress, too. Every year, over the week-end immediately following Easter Sunday, the federal and regional leaders of the movement meet for a four days' stay at the large Jesuit college of St. Paul in the little town of Godinne on the banks of the Meuse. They come down here two hundred strong, gladly sacrificing a few days' pay in order to be able to attend the Congress which means so much to their own work and the consequent welfare of the organization. In fact it is their pride and honor to be chosen as its representatives.

This Congress is, however, different. No parades, no banquets, no long nights of talk, cigars and drinks. In fact "Congress" is a misnomer; "Retreat" would express the idea much more clearly. Up at six in the morning; physical exercise, meditation and Holy Mass and Communion; an hour and one half doctrinal lesson, and another hour and one half of discussion following it; a plain, substan-

tial dinner with nothing fancy attached to it; at two o'clock a one hour lecture by some invited authority; a little time to compare notes; another lesson on method, and further round table discussions; in the evening an organized song-fest (on the final evening this is given up in favor of a religious ceremony); finally, Benediction of the Most Blessed Sacrament. That, believe it or not, is the schedule for the day, vastly different from our usual conception of a "Congress"!

Factory hands! Why, honestly, these young men are as well behaved as any group of seminarians. Laborers! Well, I would back them against any group of collegians you care to bring forward when it comes to discussing the practical problems of life. Working men! Perhaps they are; but well-informed, thoroughly indoctrinated, thinking and zealous working men. "The cream of the crop," you say. True, the J. O. C. would not pick them as its leaders if they were not. But that does not militate against the fact that they are just young men between the ages of eighteen and twenty-five (one may join the J. O. C. at the age of fourteen, but naturally one does not become a regional director at that age), working daily in mill, factory or office, having the same interests as other young men of their age, and living the same difficult life that we find young workers in every part of the world are living.

Then how is all this possible? The same way that it was possible for a dozen unlettered fishermen from the lake of Galilee to go out and convert the world. They knew that they had what the world needed and without which the world was lost. These young men are just as thoroughly persuaded that they have what the world needs. They are absolutely convinced that the J. O. C., and it alone, is the tool which will turn the working class and the world back from its headlong rush down the precipitous incline of materialism and paganism. Their motivating force is the same as that which inspired the Galilean fishermen. And they have the same Chief.

To indoctrinate your fellow-workers you must yourself be thoroughly steeped in the true doctrine. This requires constant, energetic efforts to employ every free moment of the day in reading, learning



and discussing the problems of the young worker, the solution to those problems according to the infallible doctrines of the Church and the expert counsels of her spokesmen, and the practical application of her teachings to everyday life. But the few spare moments of the working day do not suffice. The four days at Godinne are an attempt to fill at least part of this deficiency. Since they are days of such momentous importance, every Jocist is fully willing to follow to the letter the heavy schedule fixed for the stay there. Canon Cardijn calls it "the Jocist sacrament."

It is a heavy schedule. Canon Cardijn himself delivers the morning conference. His lessons, thoroughly impregnated with the spiritual yet no less practical, are especially given with the intention of causing his hearers to think rather than of thinking for them. He first exposes the problem. It is a Jocist principle; *voir, juger, agir*. First find out the state of affairs. Just what are the conditions today, here, for these particular individuals, in this particular matter? Then follows the judgment. Are these conditions good or bad, right or wrong, true or false, according to or contrary to doctrine, morals, spirituality? Finally action. What can we do about it? What must we do about it? How are we going to do it?

The subject of this Congress centered on the problem of the young salaried worker. He is just striking out for himself, faced with the most important decision of his life, namely his life's work. He is at a difficult age, he is in entirely new surroundings with new interests, new companions, new influences, new directives. The years from fourteen to twenty-five are undoubtedly the most important years of his life. Upon them depends his whole happiness, temporal as well as eternal. It is the problem of his vocation. The solution of this problem is of capital importance not only to the young worker himself but also to the working class, to society and to the Church.

The young worker is in no position to meet the problem alone. Thus the J. O. C., was instituted among, by, and for the young workers as an integral solution of the problem. It is their school, their help and their representative corps. It is a formation, an organization, an action of the whole. And above all, it is a transformation, a veritable revolution. *Soyez apôtres*. Be apostles. The J. O. C. is an apostolate, Catholic Action in the strict sense. The final goal of the J. O. C. is the conversion of the working class, and through it the world, to a thorough and integral life based on the principles of Christianity.

Big! Sure it is big. It is tremendous. It is so big, it is incomprehensible. And, humanly speaking, it is impossible. But the J. O. C. is more than human. It is instituted by God through His Church for a supernatural aim, namely, the conversion of the world to the reign of Christ The King. "Every Jocist has a Divine mission from God, second only to that of the priest, to bring the whole world to Christ," Canon Cardijn has repeated this many, many times. And it is true; what else is Catholic Action but that?

Apostles, however, are formed. Therefore the J. O. C. is a formation. It is a social formation; it is a political formation; above all it is a religious formation. These were the subjects of Canon Cardijn's lectures on the following days. But, he insisted, they are inseparable and cannot be considered as three distinct formations or courses of action.

A man's formation is one, integral, *personal*. The young worker is a social creature. Every action of his affects others. The simple act of lighting a cigarette in a factory at Brussels is of importance to the very life of the tobacco picker in far-off Virginia, the match producer in Oslo and the paper maker in Canada. Each activity has a social interrelation. Society is necessary.

But you cannot have society without politics. The group must have its leaders. Next to the priest, no one has as great a responsibility as the politician. Furthermore, every problem has its political aspect, demands a political solution and supposes a political judgment and doctrine. Every social problem has its reflection in the body politic. Thus the necessity of a political formation.

But a man cannot receive a political formation any more than a social formation without a religious formation. That is the basis, the essential condition, the *point de départ* of the real emancipation, of the real happiness, temporal as well as eternal, of the working class. When the young worker realizes that he is a son of God and that all other men are likewise sons of God there can be but one result—the fervent apostolate for the complete restoration of the world to Christ, as has been indicated in the labor Encyclicals of Leo XIII and Pius XI which the J. O. C. has set as its aim and ideal.

If the lectures of Canon Cardijn were unusually penetrative and fundamental, the other lectures of the "Study Week" were no less so. The well known social authority, Canon Dermine, spoke on the role of the state, and again on the dangers of "statism" in matters of health, physical education, etc. Father Arendy, S.J., delivered a lecture on the role of the state in economic matters. The other lessons were delivered by Jocists themselves on matters concerning the actual needs of the J. O. C. at the present time. The clarity and profundity of their exposés were indeed a revelation of the thorough formation which their organization has given them.

Decidedly, this thing has its merits. If I have waxed a bit too enthusiastic, forgive me. It does sound terribly idealistic, but that is just what makes it so worth while. And, you may be sure, these young workers know how to "keep their feet on the ground." Eight hours of grinding work daily will keep anyone from chasing shadows all his life. And when, in September of next year, 15,000 young workers from all over the world carrying their mine lanterns, their hammers or their wrenches gather at the feet of their Sovereign Pontiff on the chair of St. Peter at Rome the thoughtful ones of the world will realize that the J. O. C. is the reality which it claims itself to be.

# AMERICA WAS BUILT FOR COMMUNISTS TO CAPTURE

What strange forms this malady doth take

J. EDGAR WESTFIELD

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THE ASSUMPTIONS of Communism plus the assurances of the Communist equals the madness of Marxism in America. Madness indeed it is. But there is method in it. It would be easier to express the contortions of the Ritz Brothers in a single gesture than to confine the gyrations of Communist flips and capers within the range of a single article.

The first assumption that draws our attention is the idea that the Communists have the *right* to possess the land. They appear on the scene, with their Russian-trained agitators, size up a country like America with its gigantic industrial developments, its far-flung railroad apparatus, its bounding ocean services, the unending rows of private homes, apartments, public buildings, factories, roads and the rest. Their eyes light on these marvels, and they shout: "It's ours . . . we want it." Why? Because in the making of it, in spite of the honest toil that went into it, in spite of the co-operation of law and labor and wealth that built it up, certain economic and social injustices crept into the framework.

Therefore, the American agent of a world-wide revolutionary power, flying the flag of a foreign dictator, claims the right to blow it all to bits and establish the proletarian dictatorship. Bearing no credentials, but risking nothing, hoping to gain all, they pose as the champions of justice and the liberators of the poor. Pretending to educate the majority to Communist consciousness of right, they but await the day when the minority is strong enough to rise up and strike for the power they covet.

Who originally cleared the forests and laid the roads and built the places where men dwell and carry on commerce? The masses alone? The masses with the aid of capital, with the aid of the capital supplied by men who derived their first beginnings of wealth from the soil and home-made inventions and the pooling of their interests in a common effort to turn nature's abundance to the benefit of the country at large. While the theories of Communism were still simmering in the crack-brained head of Karl Marx, capital and labor were building America. The wrongs of capital must be righted and the rights of labor must be regained in Ameri-

ica. But the claims of the Communist to "chisel in" and plunder the profits of both can find no recognition in reason.

How do Communists get that way? It is an economic law, they say. According to the Marxian theory of economics, the class-conflict is a law of nature. The change from one set of social rulers to another is an evolutionary process. It all began way, way back. At first there were no classes, just a nice, peaceful little Communist society. Then came the slave-slave-owner society; that was followed by the feudal lord-serf group. Capitalism supplanted feudalism. Each form of society grew and developed until it reached its height and, then, by its very nature collapsed and gave way to a newer and higher form of living. Communism is the essence of social perfection. It is all very mystical and mysterious. Why or how Communism gains the distinction of being *the perfection* of social existence or what will prevent it from breaking up and reverting to its opposite and a higher form of life is not quite clear. Perhaps, Mr. Marx' head got tired by the time he got that far and decided that enough was enough.

All this, of course, is an absurd assumption founded on the aberrations of the philosopher Hegel. What is not an assumption but a guaranteed fact is that the human element, in the change of class rulership, enters in the role of revolutionary violence. The radical reasoning runs this way: capitalism has served its time in the evolutionary processes of society and is due to decline and give way to a higher form of living which is Socialism. Socialism, in turn, blossoms forth in its fulness into Communism. Since capitalism must of necessity collapse of its own weight, the Communists, on fire with love for their fellow man in his striving for proletarian perfection, prod on the slower processes of nature by recourse to a bloody revolution in every country.

The platitudes of Earl Browder on this point in the program are as soft as the purr of a contented kitten. Nevertheless, from the *Ultimate Aim*, published in New York City by the International Publishers in 1935, we read: The replacement of one social system by another, that is, the replacement of the rule of one class by the rule of another, is only achieved by means of the *violent overthrow* of the



ruling class, by means of *revolution*. It is impossible for the working class to come to power in any other way than by the method of *revolutionary overthrow* of the rule of the bourgeoisie, by the method of *proletarian revolution*. (Page 8)

This revolutionary fact leads to another assumption. When the revolt has taken place and the dictatorship of the proletariat has been installed, then peace will reign. The lamb will lie down with the lion and like it: "Communism will finish once and for all," the handbook tells us, "with such relics of capitalist society as greed, acquisitiveness, miserliness, avarice, egoism. These are all the fruits of property-owning habits to which capitalism has given birth. . . . The level of *consciousness* of people will be so high that there will be left no traces of greed, a shameful inheritance of capitalism." And what, pray, will be the driving force to accomplish this miracle? The bayonet and the machine gun that brought it into existence? Oh, no: "*Creative enthusiasm* in the struggle for new achievements, for harnessing the forces of nature, will become the *chief motive force* of the collective life of society and of individual personalities." How sad it is to think that those who brought the new paradise to Russia were so lacking in "creative enthusiasm" that they had to be liquidated so quickly after the realization of what they believed to be their fondest hopes.

A little further on the International Publishers tell us a bit more concretely how this "creative enthusiasm" works. "Proletarian dictatorship," they explain, "assumes the task of destroying all exploitation, and with this aim first of all *suppresses* the *resistance* of the exploiting classes and *liquidates* them." The meaning of the word "liquidate," of course, has been very graphically explained in the recent "treason" trials in Russia. To the eye of the disinterested observer the system seems to work this way: when the last "exploiter" has been liquidated, then the stronger liquidators turn on the lesser liquidators until there emerges a chief and ruling liquidator. Then the pipe of peace, filled with "creative enthusiasm" (the new opium of the people) is passed around and the great and only liquidator announces to a breathless, waiting world that the newest, truest, purest democracy ever known to man has been established and is flourishingly functioning.

But can we be sure that everybody will be happy after that? Without a doubt. Lenin unfolds the secret: "We have a 'magic means' for immediately increasing tenfold our state apparatus . . . a means which could never be at the disposal of the capitalist state. This magic thing is the drawing of the workers, the poor people, into the everyday work of managing the state." He sums it up beautifully in one sentence: "Every cook must learn to run the state."

This grim little fairy tale of happiness on earth would be very amusing if it had come from the confines of a Walt Disney studio. But the characters have leapt from the script and are actually mingling with the people. The result is tragic.

Communism is steam-rolling its way into every

activity in which people engage. It is carrying on its work on a very authentic American assumption, namely, that "Barnum was right." The American people love to be fooled. The perfection of Communist propaganda has reached such heights that they scarcely even speak of Communism; as a political party it is insignificant and inconsequential in many States, yet the poisonous weed is taking root.

The assurances they are giving the American people are deadly; the nonchalant acceptance of them by vast numbers is alarming. *Social Justice* (May 23) quotes an officer of the United States Army as authority for the statement that there is an unregistered number of followers to the total of twenty million. It would be difficult to prove the fact, since the actual statistics are not available, but one who has kept in touch with the movement can readily see the reasonableness of such an estimate.

To go into the specific smoke-screens that they send up to conceal each individual error and deception would make this article unbearably long. For the present suffice it to say that Our Holy Father, Pius XI, has branded Communism as *intrinsically evil*, and has declared that a Catholic may not collaborate with it in any manner whatsoever. Whether the association or movement bears the label "Peace," "Democracy," "Unity," "Anti-Fascism," "Civil Liberty," or what have you, once the sibilant hiss of the serpent or the dull but discernible beatings of the rattle is heard, then conflict, not cooperation, is the order of the day.

America is fortunate in the fact that, though we are one nation, we have forty-eight States. Besides a regular army we are blessed with State militia. The day when either of these instruments of government will have to be used to ward off the "enemy within our gates" will be one of sorrow and of suffering. Whether or not that day is to dawn is dependent on the ability of the American citizenry to sense the danger now and to be aroused to proper action.

Pope Leo XIII, writing to the Italian people concerning a similar threatening evil, in 1892, said: "It is not enough to remain on the defensive; Catholics must descend courageously into the arena and combat face to face. This you shall do, dear Sons, by opposing publications to publications, schools to schools, associations to associations, action to action . . ."

The above is quoted from *The Mystical Body of Christ in the Modern World*, by Denis Fahey C.S.Sp. A second quotation from the same author gives a clue as to why the madness of Marxism, founded on false assumptions and foisted on an unsuspecting people by false promises, can make headway in a land of opportunity such as America. The quotation, which is both a challenge and a complaint, reads: "One of the saddest spectacles in our times is the contrast between the accurate grasp which the enemies of the Mystical Body of our Lord Jesus Christ have of the significance of the modern struggle and the incomprehension or indifference of so many Catholics."

## EXAMINE THE PUMP

NOW that the President has signed the bill appropriating nearly \$4,000,000,000 for pump-priming, let us pray that this time the experiment will succeed, and fall to work, with every force at our command, to make it succeed.

At the same time, it is permissible to ask what kindly fairy will supply these billions. There is a fairly general impression, which this Review for years has striven to dissipate, that the Government has at its disposal inexhaustible stores of gold into which it may dip whenever a project is approved by Congress. The sober fact, of course, is that the Government is penniless. Whenever it wishes money, it dips not into an inexhaustible store, but into the pockets of every American citizen. When the pockets are empty, the Government has no money.

Another delusion, hardly less common, is that the bulk of the Government's expenditures, if not all of them, is supplied by our wealthy citizens. The poor man, owning no property, pays no tax. The rich man, owning large properties, pays a large tax, so runs the theory, and the Government's coffers are filled. The best answer to this theory given in recent years can be found in the subjoined paragraph:

Taxes are paid in the sweat of every man who labors, because they are a burden on production, and can be paid only by production. If excessive, they are reflected in idle factories, tax-sold farms, and hence in hordes of the hungry tramping the streets, and seeking jobs in vain. Our workers may never see a tax-bill, but they pay in deductions from wages, in increased cost of what they buy, or, as now, in broad cessation of employment. There is not an unemployed man, there is not a struggling farmer, whose interest in this subject is not direct and vital.

Not much need be added to this graphic relation of fact offered during the campaign of 1932 by President Roosevelt. They are as true today as they were six years ago, and they will remain true as long as Governments collect taxes.

Hence, while every attempt to end this frightful depression is to be welcomed, it is well to ask ourselves if it can be ended by piling up more taxes to be paid, as President Roosevelt has said, "in the sweat of every man who labors," and still more by the anguish of every man who seeks labor and finds none. If it be said that the taxes we now pay are not excessive, we are entitled to inquire why, if this be true, we see today "idle factories," "tax-sold farms," and "hordes of the hungry tramping the streets, and seeking jobs in vain."

The country accepted the experimentations of the present political regime in the hope that somehow somewhere a remedy for their woes might be found. After five years of trial, it remains to be found. We are familiar with methods of pump-priming, and we seem to remember that when repeated primings failed to bring up the water from the well, the pump itself was examined for flaws. You can't prime a broken pump, just as you can't draw water from a dry well.

## 170,000 POLICEMEN

RELIGION was praised last month by many commencement-day orators. For the most part the references were timid and tentative, and it was not always clear what the orators meant by religion. But whatever it was, they thought that the colleges should foster it. Assuming their good faith, we agree that all schools should have more and better teaching of religion and of morality. We support about 40,000 law-enforcement agencies in the United States, with more than 170,000 policemen, detectives, marshals, constables and sheriffs. Yet ours is the most lawless country in the world.

## COMMUNISTS AND

SPEAKING in New York last week, Homer Martin, president of the United Automobile Workers, "indicated that there would be a purge of the Communistic elements" now disturbing the plans and purposes of the union. This is not precisely news, for Mr. Martin recently emerged in triumph from a hard-fought battle over this very issue. But two questions come to mind in connection with this triumph. Why does Mr. Martin wish to eliminate the Communists, and why has he thus far failed to eliminate them?

"Purge" is a word of malign significance. It is associated with Hitler, Stalin, and those petty officials in this country who "defend Americanism" by methods borrowed from Hitler and Stalin. But if we understand Mr. Martin's position, he quarrels with the political or economic creed of no member of his unions. What he objects to is membership, and still more, leadership, in the automobile unions by labor spies.

The term may seem harsh and inappropriate, but it is neither. It was originally applied to the man who pretended to be a worker, but who in reality joined the union in order to tear down the union by reporting its private affairs to the employer. The Communist joins the union with the same purpose, namely to destroy the American labor union and to replace it by a tyrannical association of the type customary under the Soviet. Instead of reporting to the employer, he reports to an agent of Soviet propaganda. He represents not the worker, but Stalin.



## GROG AND GAS

THREE factors must cooperate to reduce the death-rate from automobile accidents; law-enforcement, education and engineering. Last year, largely because of uneducated drivers, about 40,000 persons were killed. As many more were injured, and of these some will be cripples for the rest of their lives. We do not know what the statistics show, and we hesitate to hazard an estimate, but we should not be surprised to learn that some of the reckless drivers were good fellows who climbed unsteadily into their cars after a festive evening. Grog and gasoline make a bad combination.

## ISTS AND THE C. I. O.

Of these facts, Mr. Martin has ample proof in the disorders at Flint and in the Saginaw Valley. As a sensible man, he is aware that the union which cannot restrain its members from sabotage and unauthorized strikes is a union which does not help the worker but injures him. He is guilty of no subterfuge when he declares that the union is indifferent to the political or economic creed of its members, and at the same time asserts that Communists cannot hold membership in it. He bars them not as Communists, but as men whose principles and practices disqualify them for membership.

It is not so easy to answer the question why, in spite of Mr. Martin's attitude, Communists continue to bore into his unions. In our judgment, the chief reason is to be found in the luke-warm support given Mr. Martin by president John L. Lewis, and other officials of the C. I. O. Mr. Lewis probably feels that by temporizing with Communists, while denouncing Communism, he can prepare these misguided workers to become useful members of the union. The theory is plausible, but facts disclosed day by day do not support it.

What these unions need at this juncture is a blast from Mr. Lewis, followed by measures which will drive out the Communists. As we have previously observed, the mistaken impression that the C. I. O. is a Communistic organization is very common. If it is to be dispelled, president Lewis must support his verbal denunciations of Communism by vigorous action.

## PURCHASED ELECTIONS

SPEAKING at Colby College last week, Senator Bailey, of North Carolina, unbosomed himself of much perilous stuff. Since his gallant defense of the independence of the Supreme Court, the Senator has been marked for defeat by the politicians of the reigning dynasty, and probably his realization of this fact gave his words point and pungency. In plain and unmistakable language, Senator Bailey asserted that the whole influence of the present Administration, "with patronage, favor and immense lump-sum appropriations," will be used to drive out of public life all who opposed the President's plan to reorganize the Supreme Court, and "to elect successors who will yield to a President's undisclosed demands."

We quote the words of a responsible official, mainly because they provide us with a basis for an apology. When the cry came up from Kentucky that public funds were being employed to further the candidacy of the majority leader in the Senate and to retire his competitor at the polls to a life of innocuous desuetude, we expressed the opinion that no real investigation of these charges would be made by the Senate. But now, after assessing ourselves according to the mildest standards, as is the human custom, it seems that we were guilty of rash judgment. For according to Senator Shepherd, of Texas, who will preside over a Senate committee for the investigation of campaign expenditures, the inquisition will be thorough, and no guilty man will be permitted to escape.

Of rash judgment, then, we may stand convicted. Still, the evidence has not been submitted, much less examined. It makes no difference to us who represents Kentucky in the Senate, or who represents any other State or States, providing that all are men who can with good conscience take the oath to support and maintain the American form of government. But it does make a difference to us, and to every American, and to the Government now beginning a century and a half of existence, whether or not elections are to be purchased through money furnished by Washington, but given to Washington by the people for the relief of the unemployed, and for no other purpose.

Senator Shepherd has issued a statement which promises well. He admonishes all candidates for office, along with their political lieutenants, to keep in mind that any violation, or attempted violation, of the laws governing the campaigns and the elections will be "fully exposed and publicized with a view to criminal prosecution." He further warns "all Governmental agencies to keep clear of all primary and election campaigns."

We hope that this is not so much thundering in the index. In view of the resentment which has been stirred by Federal trading on the woes of the hungry, we incline to believe that we shall have an investigation that will be carried out to the end.

But the elections are almost upon us, and the campaigns are in full swing. Perhaps Senator Shepherd's warnings may fall on deaf ears. Hence we

suggest that the committee put its agents into the field at once to gather evidence. If it can be shown that any member of Congress owes his election to misuse of Federal funds, he can be more readily unseated next January. The two Houses are judges of the qualifications of their members, and neither, we hope, will care to keep in his seat anyone who has won his election by stealing funds appropriated for the relief of misery.

One shadow darkens our hopes, and we pray that it is cast by nothing but our suspicious nature. Many a promising Senate committee has adjourned *sine die* on the very eve of striking pay-dirt. May this one continue to the end.

## FOR WAR OR PEACE?

NEARLY twenty years ago, we ended a war which, we hoped, would be the last great conflict which would afflict the world. But for at least eighteen years, every nation has been preparing for another war. Even the United States which, we like to think, is the least militaristic of all nations, has been caught up in this frenzy. The extent of our preparations can be gauged by the billion-dollar appropriation voted by Congress for "national defense." According to the Secretary of War, more legislation intended to strengthen the country's armed services was enacted by this Congress than by any Congress since the World War.

Of course, many will claim that this appropriation is not for war-purposes. We should be glad to be sure that they are right. Chairman Vinton, of the House Naval Committee, says that this billion dollars "will do more to promote peace than anything else we have done." But that statement may merely indicate that what this Congress has done to promote world peace is negligible. An armed peace is better than no peace, but what all nations should be striving to attain is a peace based upon charity and justice, not upon armaments.

The world is familiar with the claim that large armaments are the best guarantee of peace. Let every nation arm itself to the teeth, and it will be free from foreign aggression. Unfortunately, the claim does not seem to be sustained by history. Heavily-armed nations tend to be aggressive. Weaker nations are willing to chance the hazards of war. What is called "victory" does not always go to the nation which began with the most powerful armaments, and the world ought to realize today that the heavier burdens of war may be laid on the peoples whose governments dictate the terms of surrender.

The last war cost us about \$22,000,000,000 while it lasted, and as much more since it ended. What it will cost in the future, no man can tell. We hope that the latest addition to our armed forces will engage in nothing more lethal than sham-battles. Of all methods of settling a difficulty, war is the most futile and the most expensive. The current universal preparation for war shows with inescapable clarity how far the world has departed from the principles of Christ, the Prince of Peace.

## OUR APOSTOLATE

ONLY a few generations ago, it could be said that ours was a Christian country. A majority of our people professed to follow the teachings of Our Lord, and it may be assumed that most of them served Him in all good faith. Furthermore, our laws and political institutions were at least compatible with Christianity, and public opinion was Christian.

Today, the American scene presents a different aspect. The available statistics are not wholly satisfactory, but they suffice to show that Christianity is now the religion of a minority. Many who still style themselves Christians are members of religious groups whose official pronouncements either deny the Divinity of Our Lord, the authenticity of the Holy Scriptures, and the very possibility of Divine revelation, or leave these essentials open to doubt. A majority of our people are unbaptized. One of the saddest sights in almost any part of the country is the large number of rural churches abandoned and falling into decay.

While Protestantism has declined, the Catholic Church has, it is true, retained her hold upon the people, and has made much progress. But many scholars believe that this advance falls below what might have been looked for. She wins many converts, but she also loses many who were once faithful children. If she gained all who leave Protestantism, we could rejoice, but she does not. Many who as Protestants professed at least some of the tenets of Christianity are now either completely indifferent to all religion, or openly preach atheism. Along with this widespread defection from religion, have come legislation which strikes at the stability of marriage and the sanctity of the home, and a public opinion which is anything but Christian.

No Catholic can contemplate these changes except with apprehension. While with Saint Paul, he would have all even as himself in the one true Fold, he knows that the old-fashioned Protestantism which retained many of the fundamental doctrines of Christianity (along with a hatred of Catholicism usually rooted in ignorance) was infinitely superior to the atheism and indifferentism which has replaced it. But it is waste of time for the Catholic merely to indulge in grief and apprehension. He must try to change the scene again, and in tomorrow's Gospel (Saint Luke, v, 1-11) he can find his commission and his orders.

It is true that this Gospel refers primarily to the calling of Peter and James and John to the apostolate. Once catchers of fish, they were chosen to become fishers of men. Yet to all Catholics is addressed the command to follow Christ, and to promote His work. Not many are called to the service of the altar, and fewer will be asked to die for Christ. But all of us are bidden to live for Him.

We shall not catch souls for Christ by the strength of our words, nor is oratory necessary. What the fisher of souls needs more than all else is personal holiness. Our most eloquent sermon, drawing men to Christ, is spoken not by our lips but by our lives.



# CHRONICLE

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**THE CONGRESS.** The third and final session of the Seventy-fifth Congress upon adjournment had authorized a spending program of more than \$12,000,000,000, the largest in peacetime history. It made some 1,700 new laws. The more important measures passed were: the Farm Bill, Wage and Hour Bill, bills on tax revision, naval expansion, Federal highway aid, flood control, housing, food and drug law revision, merchant marine reform, the huge pump-priming program. The Congress set up a new Civil Aeronautics Board, approved amendments to the Reconstruction Finance Corporation expanding commercial and industrial credits. Thirteen inquiries, costing more than \$800,000 were authorized. Failing to pass Congress were: the Reorganization Bill, the Anti-Lynching Bill, the amendments to the Walsh-Healey Bill, advocated by John L. Lewis, which would set up a blacklist for violators of the National Labor Relations Act. Financial aid for the railroads was skipped by the Congress. . . . Causing widespread concern was the ease with which a wire-tapping bill was voted by both Senate and House. The bill would permit Federal agencies to tap the wires of any citizen, including members of Congress, on the mere certification of the head of an Executive department that the tapping was necessary. Only through a technicality did the measure fail to become law. . . . In the closing minutes of the session, Senator Burke threatened a filibuster against the resolution which would have given \$12,500 additional to the Senator Minton's Lobby Committee. Senator Burke charged the Minton group wanted to investigate editorial and news policies of publications, characterized the committee's activities as "one of the blackest pages in the Senate's record." . . . Over the President's veto, both Houses passed the law keeping in force low interest rates on Federal land bank mortgages. . . . Stepping into the field of international labor relations, the Senate ratified five "draft conventions," guaranteeing minimum labor standards for seamen, drawn up by the International Labor Office, with which the United States is affiliated.

**THE ADMINISTRATION.** The \$3,753,000,000 relief, pump-priming bill was signed by the President. . . . Two bills increasing pensions of World War and Spanish War veterans were vetoed by him. Likewise vetoed was a bill backed by Secretary Roper which proposed to put the foreign service of the Commerce Department on a par with that of the State Department in the matter of salaries, grades, promotions. . . . Rumors predicting further devaluation of the dollar were denied by Secretary Morgenthau. . . . Returning for a short visit, Joseph P. Kennedy, Ambassador to Great Britain, turned thumbs down on any 1940 Kennedy Presidential

boom. . . . Charging discrimination against American ships, the State Department protested to Great Britain against a bill pending in the parliament of Bermuda. . . . Germany is legally responsible for Austrian debts, declared Washington. . . . The President named a committee of nine to study industrial-labor conditions in Great Britain and Sweden.

**AT HOME.** Following the death of Senator Cope-land of New York, Governor Lehman announced his candidacy for the Senate. . . . Five officers of the United Automobile Workers Union, a C.I.O. affiliate, were suspended. Homer Martin, president of the union, declared the Communists made up a disruptive element in the Automobile Workers' organization. He said the Communist party was laboring to seize control of the union. Two of the suspended officers, he charged, conferred secretly with William Z. Foster, chairman of the Communist party. Communists in the union take their orders direct from the Communist party, Mr. Martin declared. . . . In Kentucky's Harlan County coal conspiracy case, the court directed verdicts of acquittal for two companies and two officials, accused of depriving miners of their rights under the Wagner Act. Fifty-eight other defendants must take their chances with the jury, the court ruled. . . . The National Labor Relations Board decreed the C.I.O. to be the exclusive bargaining agency for all longshoremens in thirty-one Pacific Coast ports. Head of the C.I.O. longshoremens is Harry Bridges, Australian-born radical. Deportation proceedings against Bridges are under way on the grounds he is a member of the Communist party. The A. F. of L. protested the action of the Labor Relations Board. . . . In New York, a special Federal grand jury indicted eighteen individuals as connected with the German espionage service in the United States. Only four of the accused individuals are in the United States. The rest are in Germany. Among the indicted are officers in the German War Ministry. Attempts to steal defense secrets of the United States are charged.

**SPAIN.** General Franco ordered the feast of Corpus Christi to be an official holiday. Under the decree employers had to give their workers the day off with full pay. . . . In Seville, title deeds were given to tenants of 124 houses built for wounded soldiers and poor workers by the Franco Government. . . . The Franco brigades have captured 16,600 square miles of territory since the first of the year. Franco now controls 131,000 square miles of Spain, the Loyalist 48,000 square miles, with 16,000 square miles in dispute. . . . Nationalist troops pushed on to

within thirty-two miles of Valencia. Another Franco column rolled along the main road from Teruel to Sagunto. . . . On the south central front, General Queipo de Llano continued his advance. Occupying Peraleda de Zaucejo, twenty miles northwest of Peñarroya, he pushed back a thirty-mile salient which has jutted into Franco territory since the beginning of the war. . . . The Barcelona Government shipped 180 tons of silver to the United States to cover purchases made by the Loyalists in the United States. Following a visit to Valencia and Madrid, Loyalist Premier Juan Negrin hurled charges of "cowardice and treason," at some Loyalist politicians. . . . Replying to British protests against attacks on British ships, General Franco asserted that more than 200 ships flying the British flag tried to land war materials for the Loyalists since the first of the year. Eight new English shipping companies were organized just to transport military supplies to Loyalist ports. . . . General Kindelan, chief of the Nationalist air force, declared there were many military objectives in Barcelona, Valencia, Alicante and other cities which have been bombed from the air. He asserted the purpose of his fliers had never been to demoralize civilians.

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CHINA-JAPAN. Japanese occupied Namoa Island, situated off Swatow, 200 miles west of Canton. Acquisition of a base for a drive against South China was believed to motivate the occupation. . . . Early reports were said to have exaggerated the loss of life in the Yellow River flood. . . . Japanese fliers continued dropping bombs on Canton and other Chinese cities. Nearly half the terrorized civilian population of Canton has fled. . . . Chinese in Shansi, Hopeh, Suiyuan and Shantung Provinces intensified their guerrilla tactics, hampering the Japanese movements. The sniping tactics were said to be imperiling the Nipponese lines. . . . Japanese retreated from the flooded battle zone of Honan Province. . . . Chinese reports indicated that the Japanese armies, blocked by the Yellow River flood, were dividing. One force was moving to join the Yangtze River offensive. Another was pushing toward Shansi Province, to attack the Chinese Communist stronghold, adjacent to Shensi Province. By invading Shensi the Nipponese could cut off the Russian supply of munitions to the Chinese. . . . Sixty new Chinese divisions were at Hankow, provisional Chinese capital, ready to defend the city. . . . Another slapping of an American by a Japanese sentry brought another protest to Tokyo from Washington.

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GREAT BRITAIN. At a meeting of the non-intervention committee in London, all the powers represented agreed to the British formula for evacuation of the foreign "volunteers" from Spain and to the closing of all frontiers of Spain to munitions. . . . Prime Minister Chamberlain's foreign policy was again upheld by a huge majority in the House of Commons. . . . The Countess of Strathmore, mother of Queen Elizabeth, died in London, in her seventy-

sixth year. . . . Mr. Chamberlain, questioned on Secretary Hull's utterance concerning disarmament, declared Britain was ready to cooperate in any general disarming move.

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GERMANY. In past centuries, Vienna's Corpus Christi procession always saw many State officials in line. This year, following Hitler's invasion, Vienna for the first time beheld a Corpus Christi procession with not one State official marching behind the monstrosity. . . . In Berlin, the official organ of the German Foreign Office, called on Secretary Hull to clarify the foreign policy of the United States. Without this clarification, the request said, the world may conclude that responsible American statesmen, while pretending to be on the side of peace, are really agitating for war. The announced maneuvers of the American war fleet in the Atlantic were regarded by German papers as a demonstration against certain European powers. Recent saber-rattling speeches by Washington Cabinet members were believed to have caused the Berlin demand for definition of the United States' foreign policy. . . . The anti-Jewish drive was intensified throughout the Reich. Purpose behind the drive was to make condition so intolerable the Jews would emigrate no matter what the financial sacrifice might be. . . . The whereabouts of the former Austrian Chancellor, Kurt Schuschnigg, was shrouded in mystery.

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FOOTNOTES. Ireland's Prime Minister deValera, in the election, obtained a majority of fifteen over all other parties in the new Dail Eireann. For the first time, Mr. de Valera will be independent of all groups outside his own Fianna Fail party. . . . The French parliament adjourned until October. The London non-intervention committee agreement to close all Spanish frontiers to munitions embarrassed the Paris Government. It could not officially say it was closing the border because the border was always supposed to be closed. It solved the problem by saying nothing. Former Premier Pierre-Etienne Flandin declared the Blum Cabinet on March 17 authorized the transportation of war material to Spain in violation of the non-intervention agreements; that during April and May 25,000 tons of war materials were shipped across the frontier to the Spanish Reds. . . . More than half of the Russian officers have been eliminated from the Bolshevik Red Army by Stalin's purge. The great need for new officers is causing whole senior classes of military academies to be inducted into the army. . . . A new purge burst in Ukraine. . . . Canada's National Eucharistic Congress convened in Quebec. . . . Mexico was sending agents to South American countries to urge a coalition against "economic imperialism." . . . General Alfredo Baldomir was inaugurated President of Uruguay. . . . In Poland, former Premier Valery Slawek was elected president of the Polish Diet. . . . Peru and Ecuador came to an agreement, demobilized their troops. . . . Terrorism continued in Palestine.



# CORRESPONDENCE

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## SYMPOSIUM

EDITOR: One could not help making a swift comparison between the intimidation incident of the Spanish meeting in New York City described in your editorial (June 18) and the symposium arranged here at Saint Joseph's High School for an identical purpose very recently.

It may have been due to the alertness of our Philadelphia police, previously warned to be on hand to suppress disorder and who stood about streets and corridors in stalwart readiness, or because the affair was held in a hall distinctly Catholic that there was not only perfection in order and scholarly dignity but for many of us a spirit of mystic unanimity. The atmosphere was not only remarkable in the impression it gave of Church Universality, but it offered an intelligent explanation of the Spanish imbroglio and its historic and antecedent causes. It was a well-balanced symposium and the oratory was supplemented by authentic pictures and Spanish music. We left deeply moved and impressed.

The queries from the audience were intelligent and logical and the answers were supplied by mature men of authority and experience. There was only one dissident voice which gave forth a question, assumedly from a young Communist who asked about the alleged "wealth of the Spanish estate" and the "enslaved proletariat"—a question that was calmly and satisfactorily answered.

We wonder whether it would not in future be wiser to hold all such meetings under a strictly sectarian hospitable roof? Since we are being made to accept the religious import of the Spanish tragedy why seek shelter for our conferences in antagonistic hotels?

Philadelphia, Pa. ADELAIDE MARGARET DELANY

EDITOR: I read the editorial (AMERICA, June 18) regarding the attack on one of the editors with grief and shame. Shame that we women do so little that is really constructive. Couldn't that incident be told in all the churches throughout the United States as a prelude to asking for a donation to the America Spanish Relief Fund?

Yonkers, N. Y.

SARA MCPIKE

## IMPERATIVE

EDITOR: Concerning your complaint (March 19) about the coming World's Fair and its exclusion of anything Catholic, it is hard for one to believe that the millions of Catholics in the New York area do not possess enough influence to have such an exhibit if they so choose. It has always seemed to me that the particular reason why representation of

things Catholic is lacking in such affairs as these is that there is no one to come forward and to say definitely: "I'll do that." All that we usually find is: "Someone really ought to do that."

So I'll just stick out my neck and say: "Some one person or organization ought to do it," and no one can make me believe that even at this late date the World's Fair Committee will refuse if someone really responsible makes the offer.

Pittsburgh, Pa.

A. G. M.

## BOBOLA

EDITOR: May I add a footnote to the very well-written article by Father Gallagher on Saint Andrew Bobola (AMERICA, April 16). He said: "The relics of Blessed Andrew Bobola arrived in Rome on the Feast of All Saints, to be placed in the Chapel of the Relics in the Vatican." I would add that, in 1924, they were removed from the Vatican and placed beneath the altar of Saint Francis Xavier in the Church of the Gesu, Rome.

My own work on the life of the Saint uncovered this additional step in the final disposition of the holy relics, in the *Jesuiten-Lexicon* of Father Ludwig Koch, S.J.

Wernersville, Pa.

EDWARD S. DUNN, S.J.

## BLOCKADE

EDITOR: It has been hoped that Catholics would show their resentment toward the motion picture, *Blockade*, by refusing to patronize theatres showing this propaganda film.

I would further suggest that the price of admission thus saved be sent to the America Spanish Relief Fund, 342 Madison Ave., N. Y. C., thereby making the protest doubly effective.

New York, N. Y.

JOSEPH E. BELLER

## ISLAND STRIKE

EDITOR: One of your correspondents in a recent issue prefers the C. I. O. to the A. F. L.

Let me acquaint him and your readers of a most deplorable and stupid strike engineered by the C. I. O. in Puerto Rico from January 3 to February 9 this year. They called a longshoremen's strike involving 2,500 men. The steamship companies at the start offered the men a wage increase and suggested arbitrating any differences. I was in Puerto Rico and am fully acquainted with the situation.

The C. I. O. delegates refused to listen to reason. The results proved disastrous to the various industries, for not a ton of cargo was permitted to enter

or leave the Island. Shortage of some foods developed, vegetables for our market rotted, 50,000 embroidery workers were thrown out of employment, thereby depriving their families of income. It was a pitiful situation.

The stevedores returned to their jobs on the basis originally offered, with both sides agreeing to abide by the final decision of a mediation board.

No strike of such magnitude had previously occurred in Puerto Rico. Capital and labor (the latter represented by the A. F. L.) always came to an amicable understanding, thus preventing loss of income to all concerned.

Woodhaven, N. Y.

CASPAR THOMAS

## MINORITY OPINION

EDITOR: Apropos your notice of the decision of the New York Court of Appeals in relation to the school bus question, it is interesting to note that only a week previous to this decision the Appellate Court of Maryland by a vote of five to three upheld the rights of the County Commissioners of Baltimore County, Md., to appropriate public moneys for this purpose. The opinion for the minority was written by Judge Parke, a Catholic.

In this latter case we have the odd situation of five Protestant judges allowing the poor Catholic parish-school pupils their right to safety and equal treatment with their public-school companions, and the one Catholic judge siding with the minority that the children of his Faith who wish to attend Catholic schools cannot be transported hither at public expense.

Westminster, Md.

J. WILLIAM ECKENRODE

## SEMANTICS

EDITOR: Your correspondent, Edward D. Reynolds, offers not an iota of logic or evidence to prove that I did wishful thinking in regard to the adjective *liberal* in the science of semantics or semasiology, which is a definite, conventional science even though it is flexible enough to be progressive.

When I speak of President Roosevelt as a liberal Democrat, Senator Borah as a liberal Republican, etc., I am not dealing with the highly controversial and partisan field of politics as such, but am in the impartial, judicial, judicious field of semantics. In short, we must choose between the dictionary and verbal anarchy, just as we must choose between the Constitution and some self-destructive "ism."

There is no quarrel between what I might call English dictionarism and Catholic doctrine. Dictionary-makers or lexicographers simply report what they observe, hold the mirror up to nature; but they are not creative or original. When we speak of *Webster*, we mean many impartial, world-famous scholars reporting facts. For the accepted definition of a word is a fact—not an opinion.

I refer the reader to my letter in *AMERICA* for

March 5. In that letter I believe that I offer highly respectable and authoritative evidence of the acceptable and unacceptable meanings of the adjective *liberal* to the Catholic mind.

New Orleans, La. WILLIAM MORGAN HANNON

## BOOK APPEAL

EDITOR: Books and magazines—those that are Catholic and those which, while not specifically Catholic, evidence more Christianity and good taste than characterize the tabloids, the picture and the short story magazines—will be a boon to the tubercular patients at St. Anthony's Hospital, Woodhaven Boulevard, Queens, N. Y.

Catholic prayer books and religious tracts and pamphlets will also prove very useful and valuable to these patients.

Publications in English, Italian, Polish, German, Spanish, French, Greek, Chinese and Japanese are all in demand.

New York, N. Y.

THE CHAPLAIN

## AGAPAI

EDITOR: May I ask why Communion breakfasts in this city have lately been turned into Red-baiting carnivals? Of all occasions must hymns of bitterness and hate follow so soon after the singing of *Veni, Jesu*?

Seven such gatherings were reported recently in the *New York Times*. At four of them, at least, speakers "attacked" and "charged" and "demanded support in the fight," etc., etc. A Reverend Professor assailed "grossly false and lying propaganda."

I do not object in the slightest to free speech, although it does occur to me that the Gerson cartoons in many cases were the Al Smith cartoons of 1928. But I do question sharply the use of Communion breakfasts as political and hate-breeding forums.

Mamaroneck, N. Y.

C. F. H.

## CONFERENCES

EDITOR: The ardent loyalties of several of your readers were inflamed at David Gordon's review of Father Martindale's latest book (*AMERICA*, April 30). A letter was drafted to remark that the dissatisfaction of the reviewer might have been mitigated had he realized and mentioned that *Does God Matter for Me?* (as well as *Wedlock*, by the way) were reprints of conferences brought out by an enterprising publisher who felt that anything Father Martindale had to say was of value. It was finally decided that an informatory article was more pertinent.

One is compelled to talk of C. C. M., not as a literary figure, but as an astonishingly zealous and apostolic priest.

Weston, Mass.

EDWARD J. DUFF, S.J.



# LITERATURE AND ARTS

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## HORSE AND BUGGY LETTERS, THEIR CULTURE IN A BYGONE ERA

THOMAS F. MEEHAN

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FORMAL announcement has been made that Summer Schools will be conducted this year by 110 Catholic universities, colleges and normal schools at which courses will be offered for students and teachers working for extra credits in similar courses of the regular school year. Thirteen of the institutions offer courses for the members of their own Communities or Orders. Compassion must go out to the poor teaching Sisters who, because of the popular craze for degrees, credits, hours, points and what not else, must thus spend in added toil so much of their well-earned vacation days. It is expected that 40,000 students will attend these Summer Schools.

The pioneer Catholic Summer School at Cliff Haven, on Lake Champlain, New York, was brought about in 1892 mainly through the activities of Warren E. Mosher of Youngstown, Ohio. For several years he had been promoting a very popular Reading Circle movement which had developed in several sections of the country. Hoping to make for this some sort of national unity with a system of public instruction factoring university extension, he came to New York and enlisted the active cooperation of a number of sympathetic auxiliaries. At a meeting held in the Catholic Club, May 12, 1892, an audience of a thousand persons representing twenty States attending, it was decided to establish a summer assembly, and, in accordance, the sessions of the first Catholic Summer School were held in a hotel at New London, Conn., July 15 to August 5, 1892.

The experiment was such a success that a permanent foundation was advocated. The Cliff Haven Lake Champlain site was selected, and the charter for the School there was granted by the Regents of the State University, February 3, 1893. It has since developed into the important popular educational center along lines of advanced thought and the organization of Catholic intellectual forces for the solution of the problems of American life.

Our universities were few and far-between in the olden days. There were numerous Catholic Colleges for young men and Academies for young women, but they would hardly measure up to what the dis-

tinguished Dr. Robert M. Hutchins of Chicago recently styled the "contemporaneity of modern education" in the field of literature. For the young men the professor would not employ the major portion of a current semester in elaborate argument that the historic wooden-dam rattled merely the street floor and not the whole structure of the *Doll's House*, or some similar literary psychological problem.

According to the official outline of the "Course of Instruction" in a typical college of the horse-and-buggy era, he had to lecture five times a week on the principles of Belles Lettres with explanatory remarks and appropriate citations from ancient and modern authors and applied in original compositions. Blair's *Rhetoric*, Goodrich's *British Eloquence*, Webster and Haynes' *Speeches*, Pope's *Essay on Man*, Goldsmith's *Traveler* and *Deserted Village* loaded up the memory with oratorical and poetic extracts and, of course, there were the classics in their original guise: Homer and Sophocles; Vergil, Horace and Ovid; *Télémaque* and Boileau's *Art Poétique*. If the student did not master the literary gems of this polyglot treasure house he was just out of luck—of course there were ponies.

Then there was the course in elocution which was an important item in the literary program. Once a week the students assembled in the college hall (not yet promoted to the dignity of "auditorium") and for an hour there was declamation criticised by the professor who, in his remarks explained the leading principles of elocution, after they had heard them exemplified by, for instance, what happened, when *A Soldier of the Legion Lay Dying in Algiers*; or, *On Linden When the Sun was Low*; or *Bingen on the Rhine*; or that ringing challenge from the heavy-weight champ, Spartacus, that he would meet in the arena anyone "the broad Empire of Rome could furnish"—winner take all.

Moderns may sneer at such a set-up, presented as affording the twofold advantage of a complete classical and Catholic education. But the records give unimpeachable evidence that the men trained by it would not suffer in competition with repre-

sentatives of our up-to-date pedagogical fads and fancies, elective or otherwise.

As the feminist era had not yet dawned, and there were as yet no co-eds or colleges for women, the literature courses in the Academies for young ladies, were more politely detailed not being cramped by polyglot classics. In most of them the course material seems to have been drawn from the *Hand-Book of Universal Literature*, by Anne C. Lynch Botta, published in 1860, but begun, as she relates, "many years ago as a literary exercise to meet the personal requirements of the writer." It was very popular but it would not pass muster as orthodox in Catholic schools now. She was a queer character, one of Brownson's earliest and most ardent admirers, until his conversion, when she dropped him because he refused to pare Christianity down to mere natural religion. She wrote him, long, frequent interesting letters. Some are quoted in the second volume of his life by his son. Seeking admission, in 1840, to his "choice circle of friends," she wrote:

Tell me if that circle is already too large to admit one more? for to that I aspire. Montaigne says that *women* are incapable of friendship. I think both women and men. . . . Allow me at least to be a candidate for admission into that choice circle until I can prove myself not unworthy of it. I pray you, do not set this down as sentimentalism or romance. It is only the aspiration that requires more than it often finds to venerate and admire. My father was an Irishman and transmitted to me his warmth of heart, as well as his freedom of mind and love of liberty. (He was a rebel and an exile by the way.)

Her father Patrick Lynch, a United Irishman in the rebellion of 1798, emigrated to Bennington, Vermont after spending four years in prison as a political felon. There he married a non-Catholic, and, indifferent in his religion, allowed her to bring up Anne, born November 11, 1815, outside the Faith. On the death of her father she moved to Providence, R. I. where she taught English and edited and wrote several books. Thence she went to New York in 1845 continuing her literary work and teaching English at a school in Brooklyn. People, she confessed, were the passion of her life, and the desire intellectual people feel for communion with sympathetic minds induced her to preside, once a week with tact and simplicity at her home in Waverly Place, over the first important salon in the history of American letters. Hervey Allen in his *Life and Times of Edgar Allan Poe* described her as having "a flair for repartee with the tact of a Frenchwoman and as generally quite as charming. She had also a reputation for social exclusiveness which enhanced the value of her invitations."

From the particulars of the public announcements of the various Academies an idea can be gleaned, somewhat strange according to present standards, of the academic life of those days.

Kenwood, "beautifully situated about two miles from Albany" assured its patrons:

As French enters into the usual course of instruction particular attention is given to form the pupils to a correct and elegant state of writing in it, as well as in their own language. In case of sickness the ladies administer with the fondness of a mother to the wants of the children coming to their charge.

Loyola Academy, Baltimore: "The whole course of studies embraces the Latin, Greek, French, Spanish and English languages, mathematics and natural philosophy and chemistry. During the whole course of studies particular attention is paid to composition particularly English."

Those attending the Academy of the Sisters of the Holy Cross at New Orleans, La. were told:

Each pupil must be provided with four sheets, bed covering, mosquito bar five feet long by three feet wide, twelve chemises, six pairs of stockings, twelve handkerchiefs, six towels, six napkins, a knife and fork, table and dessert spoons, and everything necessary for her toilet, etc.

St. Mary-of-the-Woods, Terre Haute, Ind., an educational glory of the West, advertised (1848): "Board, Bed, Bedding, all varieties of manual work and tuition in the English branches with stationery, pens, etc. \$50 per half year session."

Not a word about gym suits, swim suits, sportswear or other essentials of collegiate preeminence.

New York's Sacred Heart Academy moved from Astoria, L. I., in February 1847, to the fine country residence of Jacob Lorillard, a wealthy merchant, "about eight miles from the City of New York in the vicinities of Harlem and Manhattanville" (today 133rd Street and Convent Avenue). The mansion and sixty-four acres around it cost \$50,000. Board and tuition here was \$200 per annum "postage, stationery and washing are charged to parents." Help was scarce, and the funds of the treasurer low, so the famous Mother Hardey led the Community, Sisters and Novices, for "recreation" in frequent ironing parties of the many muslin and calico dresses the pupils wore. And it was all hand-work. There were no electric, or other labor-saving devices in those days. On June 7 this year Manhattanville College awarded degrees to sixty-four graduates representing eleven States, Puerto Rico, Holland, Germany; two aristocrats, sisters, from far away war-torn China and two sets of twins from New York and Connecticut.

A tree is known by its fruits so if we take as examples four women whose names now are notable in our literary, educational and journalistic circles, who began their careers under them, the old style manners and methods do not come off so badly. These are Agnes Repplier, essayist, author, attended Eden Hall Academy, Philadelphia; Blanche Mary Kelly, educator, author, Managing Editor of *The Catholic Encyclopedia*, Kenwood Academy, Albany; Mrs. Anne O'Hare McCormick, eminent authority on international affairs and editorial writer for the *New York Times*, Sisters school in Dayton, Ohio; Mrs. William Brown Meloney, of national and international repute as the very successful editor and director of the *New York Herald Tribune's* Sunday magazine and social economy features, and former editor of the *Delineator*, Sisters school, Louisville, Ky. Not one of them has an "in course" degree; not one ever "majored" in anything, or "elected" some pleasant soft spots to bolster up the sagging "credit" table of other difficult or unpleasant studies. Yet they can hold their own with any quartet officially tagged with academic initials.



# BOOKS

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## THE JOY OF LIVING IN THE HAWTHORNE HOME

THE MEMOIRS OF JULIAN HAWTHORNE. Edited by his wife, Edith Garrigues Hawthorne. The Macmillan Co. \$2.50

THOSE of us who were once school children, can no doubt clearly recall the photographs of American poets, all neatly framed together and hanging on the class room wall. Then, these gentlemen all seemed very old indeed—righteous and stern, but in this new book of the *Memoirs of Julian Hawthorne*, we are given pen pictures of these same famous men, who now seem delightfully human and often amusing.

The foreword designates this group of personality sketches as the American Memoirs and they are the last work from the pen of Julian Hawthorne, edited by his wife after his death in 1934, and are now published by her in loving memory.

They might be called his youthful memoirs, being the gentle reminiscences of a kindly gentleman, followed by more than eighty years of living among the splendid men and women who made up the intellectual world of New England during the last half of the nineteenth century.

The Hawthorne home was ideal, comprising the stalwart and genial Nathaniel Hawthorne, his beautiful and spiritually endowed wife, Sophia Peabody, and their three happy children, Una the eldest, Julian the only son, and Rose the younger daughter. Their home was the center of hospitality to which came the great ones in a most informal and friendly manner and are remembered with affection. Julian, who as a little boy was unaware of their literary importance, regarded them as friends of his parents or playmates of his own.

The Alcott girls were next-door neighbors, while Emerson, Oliver Wendell Holmes, Thoreau, Bryant, Longfellow, Franklin Pierce, Henry James and his sons, were intimates of the family circle. Horace Mann was married to his mother's sister.

Nathaniel Hawthorne was sent to England in 1853 as American Consul. At that time Julian was only six years old, and numerous and glorious were his adventures there and in Rome. However, Hawthorne decided, after four years abroad, that he wished his children to be brought up in America, consequently he returned from Europe and settled in the poetic atmosphere of Concord.

This is a quiet and gentle book brimming over with the richness and joy of living in those peaceful days. Even the echoes of the Civil War could not wholly cloud the serenity of the New England village.

Julian entered Harvard at the age of seventeen and some of the most amusing events are centered in the life at Cambridge, where staunch friendships were formed. Sadness invaded the youthful heart of Julian in the death of his distinguished father in 1864. His reverence for the extraordinarily beautiful love which existed between his father and mother call forth many of the most touching passages.

While this volume was intended to include only the first twenty years of his life, he naturally digresses, as a friendly old gentleman would in telling a story—one incident opening up whole vistas of other memories. He mentions the fact that at a later period his sister Una entered an Anglican Convent and died at the age of thirty-five, and that his sister Rose became a Roman Catholic to be honored for her great charity in the person of Mother Alphonsa, the heroine of the recently published book of Katherine Burton, *Sorrow Built a Bridge*.

CATHERINE MURPHY

## NATURAL INSTITUTIONS WILL SAFEGUARD WORKER

THE PROLETARIAT. By Goetz Briefs. McGraw-Hill Book Co. \$3

THAT our Western civilization is challenged, none will doubt. The ways in which it is challenged have been variously stated. De Cugis, for instance, French economist, saw the doom of the West in an approaching transference of industry from Europe and America to the Far East—a danger that seems more remote now than it was a couple of years ago. The Marxian identifies capitalism with Western civilization, and sees capitalism destroying itself through its own inner contradictions. Dr. Briefs, now professor in the Graduate School of Georgetown University, and a former counselor on economics at Berlin in Dr. Brüning's Government, sees danger to Western civilization from its intimate connection with capitalism, but with a reasoning opposed to the Marxian. This danger lies in the impossibility of reconciling the "capitalist adventure" with the growth of proletarianism; using proletarian in a wide sense, to cover the whole range of persons, even if they be white-collared, who depend immediately upon the will of another for their daily existence.

Capitalist enterprise, in Dr. Briefs' teaching, staked everything on the possibility of carrying on its adventure by means of a type of labor unlike anything in the previous history of the world. The Pyramids were built by slave labor, but the modern industrial corporation uses to conquer its empires a labor which enjoys full citizen's rights, yet lacks the basis of civil freedom, property. "Dynamic capitalism," says Dr. Briefs, "and a static job situation simply do not go together." "Or can there be a high-wage level for the marginal worker and at the same time sufficient enterprise to absorb the available supply of labor on the market? These things are obviously incompatible."

Like a man skiing on a glacier approaching a crevasse, modern society is threatened by the gap between freedom and permanent propertylessness. How can that gap be bridged? Social legislation, upon which we have placed such reliance, "is nothing but a superstructure over reality. The key solution rests with economic and fiscal policy." The totalitarian state attempts a solution through the absorption of civil freedom by the government. If this and the Communist alternatives are to be avoided, the proletarian man must seek his freedom, not by mere collective organizations and legal provisions, but through those natural institutions which will safeguard his personality. The basis of freedom is the dignity and destiny of the human person, as a spiritually free agent, the "spontaneous center of activities, of his activities"; a man and child of God, not a mere thing. In Dr. Briefs' striking words:

The challenge to Western civilization will be raised as long as the laboring man can safeguard his personality only by anchoring it in collective organizations and public institutions, without any relation to the truly communitarian orders of his life, to those which after all are the essential social forms in which man as a person grows and matures.

The history of the labor movement in Germany taught Dr. Briefs many of his lessons, as did his deeply Catholic spirituality and his humble understanding of the complexity of the issues now on hand. In the person of the German capitalist Von Milde, he gives an entertaining example of the distance that has been traveled since the early days of industrialism. Though his book is not easy reading, it is remarkably lucid and logically de-

veloped. Few books that have appeared in English probe so deeply into society's economic injustices yet so clearly meet the Marxian issue.

JOHN LAFARGE

## THE FOUNDATION OF SPANISH-AMERICAN CULTURE

EDUCATIONAL FOUNDATIONS OF THE JESUITS IN SIXTEENTH-CENTURY NEW SPAIN. By Jerome V. Jacobsen, S.J. University of California Press. \$3

VERY little attention has been paid to the work of the Jesuits in New Spain although their efforts, immortalized by Parkman, in New France are widely known. This volume is one of the results of a seminar in Spanish-American history at the University of California in which extensive use was made of the treasures in both printed and manuscript form of Bancroft Library. It is the first of a series which will be the foundation work for all future study on the early educational history of the New World. The book begins with an account of the Jesuit himself as a product of his spiritual and intellectual training. Then it deals with the early influence on Mexico of the religious orders who preceded the Jesuits, and finally turns to its specific task of portraying the life of the Jesuits themselves from the time of their arrival in 1572 until the end of the sixteenth century.

The occasion of their coming, their voyage, arrival under the leadership of the Doctor Father Pedro Sanchez, the former rector and professor of theology of the University of Alcalá, and the first year of steady growth are all described. Father Pedro proved himself a wise superior and an able founder on the new work. He laid deep and wide foundations for the training of students, some of whom became Jesuits and carried on his work. An old manuscript describing the beginning of the first college of St. Peter and St. Paul is translated by the author and gives some idea of how these things were done in early American life.

From this time the growth of the new humanistic education was very rapid so that before the seventeenth century dawned the province was firmly established. There were but fifteen founders, but in 1600 there were two hundred seventy-two Jesuits working in Mexico. "They were directing seminaries for the New World clergy, training the younger generation, establishing missions, lecturing in colleges and at the university, and teaching in both secondary and lower class rooms." Spaniards, Creoles and Indians were alike the objects of these efforts, and their influence touched every phase of the cultural life of the people.

The author has done his work well; his technique is admirable, his veracity and accuracy unquestionable. It is a book for students and educators and for future writers on the foundation of Spanish-American culture.

MOTHER MARY LAWRENCE

## BOOKS IN BRIEF REVIEW

LOVE FOLDS ITS WINGS, AND OTHER POEMS. Sister M. Eleanore, C.S.C. Benziger Bros. \$1.25

IT is my belief that nuns ought to be the best poets in the world, and when a movement begins to establish them in confidence with regard to their lyrical powers they will make the singing of every other class or group seem very pale in comparison. The verses of Sister M. Eleanore abundantly support this theory. No half-poet is at work in these beautiful verses.

She is not as spontaneously lyrical, and not nearly as felicitous, as her sister in religion, Madeleva. But she

seems to have a wider range of interest. Sometimes in these verses the echoes and overtones are even more valuable than the verses themselves. Much of this book has unquestionably been achieved in great suffering, about which there is no complaint in the poems, and no whimper. But I do not think anyone has reported more successfully on the subject of a headache than has Sister Eleanore in these lines:

Galloping, galloping, how they go,  
The terrible steeds of pain,  
Backward and forward, to and fro,  
Across my reeling brain.

These poems were written by a most gifted person, who knows thoroughly the craft of verse, and utilizes it to praise God.

LEONARD FEENEY

DEATH IS SO FAIR. By Louis Lynch D'Alton. Doubleday, Doran and Co. \$2

THIS is a very unpleasant story, without a single ray of laughter or brightness to relieve the sordid gloom. It is supposed to be a candid description of the reign of terror in Ireland which followed the Easter rising in 1916. The Black and Tan English soldiers are pictured as blood-thirsty, ferocious, immoral brutes. The Irish Revolutionists are fighting for their national integrity, but carry on a guerrilla warfare in a hopeless, savage, unscrupulous fashion. Into the atmosphere of horror and terror, the idea of a protecting Providence never penetrates, and whatever religion is mentioned appears as mere ignorance and superstition. The striking faith and deep piety of Ireland are caricatured, and the people appear as fools rather than heroes.

War at best is always frightful, and this tale is a vivid portrait of war far from its best. If one wishes pleasant dreams, this is not a book to read before going to sleep. The title is plainly ironical, as every death that occurs will cause the reader to shudder at its foulness. The two chief characters are Andrew Kilfoyle, a medical student, and Manus Considine, a seminarian, who gave up his vocation to fight for what he thought was a holy cause. Kilfoyle knew what the revolution would be when he entered its ranks; but Considine's disillusionment kept pace with his heart-breaking deterioration.

FRANCIS J. DORE

SEVEN SHIFTS. Ed. Jack Common. E. P. Dutton and Co. \$2.50

NO, not seven shirts, nor a manual for an American football eleven; but a knot of seven British workmen who spell one another in telling, each his own tale, of the horrors of modern industry. "The lads can write," says the editor, and you will agree. With none of the reticences of the drawing room and with a heartiness and a ruggedness natural to healthy, big-muscled men who have seen and heard and suffered the things they tell, their racy dialogs and their vivid descriptions of cruel factory conditions and ugly slum life often leave little to the imagination. You can hear the roar of the furnace and feel the blistering heat on your face. You are weary to death and bitter as you return home, sometimes to overcrowded, obscene flats. There is joy, too, in the lives of these men. They know loyalty to wife and family and friends. They have a keen craving for the finer things of life and a concern for the welfare of their country.

Hear them speak a word. Says the plasterer, whom you will like best: "We are in a jam and must try to agree instead of being at loggerheads." Says the steel worker: "There will be a revolution in this country before a decade is out." Says the man out of work and turned radical: "I had no inner resources, no faith in God . . . so I began to lose faith in myself." These men are not Communists, but they are good grist for the Communist mill. Some await patiently *der tag*, the last big strike. With the Reformation, England gradually lost her Faith, her institutions, her hope. Let her look to Spain, and to her own prosperous little ally, Portugal, and learn quickly, before it is too late.

GEORGE T. EBERLE



## ART

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ON occasion in the past I have referred to the art of typography, suggesting that here was a field where it would be easily possible to improve the artistic aspects of Catholic enterprise. The excellent arrangement of AMERICA itself supplies an example of what can be done. The whole question is brought to my mind once more by a request from one of our mission magazines that I make a new design for its cover and make typographic suggestions for its inside pages. I cannot help wondering whether a few simple rules might not profitably be stated in this column for the guidance of such readers of AMERICA as have occasion to supervise printing.

The commonest error made by printers is that of using every possible kind of type all mixed up together in one piece of printing. Very often we see as many as six or seven different styles of type in seven or eight different sizes on a simple announcement card. The result is a hodge-podge which looks confused and ugly. Less extreme cases can be seen in the use of one style of type for headings and another for text, with perhaps yet a third for illustration captions; sometimes in a brochure or magazine different article headings will be set in different styles of type. The result in most cases is a lack of unity and an impression of amateurishness.

Of course this is not to say that one must always use the same style of type for heading and text, or for captions and text; it is easily possible to make an effective use of different styles for these several purposes. But the ordinary printer and the ordinary customer cannot be expected to have that knowledge of letter design, that feeling for what will go together which is essential to a happy blending of type styles. The safe rule for everyone is to insist upon picking one style of type for a job and using that same style throughout.

The second most important rule is to use as few different sizes of the same type as is humanly possible. Nothing is more distracting and less effective than a string of centered lines of different length and different size; emphasis can only be obtained by contrast; one cannot hope to emphasize everything. Thus one should also try to avoid as much as possible, the use of mixtures of bold-face, italic, capitals and small capitals, even though they are all of the same style of letter design. Always think several times before you try to get emphasis by a mechanical device, such as bold type. See if the same end cannot be achieved by a re-arrangement of sentences, phrases, or paragraphs. If none of these will do, and you feel emphasis is absolutely necessary, either to keep your meaning clear or to attract the attention of the reader, then use a typographic means.

Ornament is another thing to be avoided, unless you are very sure of it. Stock ornaments, or ornaments drawn by amateurs will invariably give a piece of printing an amateurish and provincial flavor of which the reader may not be specifically conscious, but which will create upon him an unhappy effect.

Generally good and dignified and well-designed printing is more effective than that which looks provincial and amateurish. Whatever may be their other sins, American secular magazines, books and brochures are certainly very well designed and arranged from a typographic point of view, and they have accustomed the public to a high standard in typographic matters. This is undoubtedly one reason so many families hide away their Catholic magazines and leave secular magazines on their "library tables." They do not know why, but they feel that the Catholic magazines, most of them, look "cheap." If a pastor, or a layman in charge of a charity function, or an editor of a Catholic publication will bear in mind the simple rules I have just suggested, I think he will be surprised at the improved results he will obtain.

HARRY LORIN BINSSE

## THEATRE

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FIVE BEST PLAYS. The favorite topic of the month is still the season's plays. Everyone has a pet list, and each list holds testimony of the varied tastes of New Yorkers. Personally I am not selecting "ten best plays," because in my opinion we have not had ten original plays strong enough to justify such starrng. We have had a brilliant season, but it has included the usual combination of good acting which carried weak plays, of plays that began well and ended badly, and of plays which owed their success to two or three "big scenes." Of all our news plays only five seem to me to justify loud acclaim, and there will be lively disagreement over at least one of these.

Listing the plays in the order of my individual enjoyment, *Our Town* stands at the head, and for various reasons. For one, it is beautifully written. For another, it is perfectly acted. For a third, it is vitally interesting and profoundly moving. There are other reasons, but these are enough for me. It is not fair, however, to ignore the amazing novelty of the theme and its production, or the genius with which the author and director handled their unique problems.

Take, for example, the last act of *Our Town*. It is laid in a cemetery, and most of its characters are dead. One can imagine the author, with his head in his hands, racking his brain for a plausible handling of this situation. One can imagine the director, tearing his hair when the script comes to him. One can hear the sardonic laughter of the producer, when the two decide to seat their dead in chairs that rest on their graves. One's imagination balks at that picture! One tells oneself the thing simply could not be done—that to attempt it would make the scene ridiculous. Yet it has been done at the Morosco Theatre during every performance since the play opened; and every type of theatre-goer has watched it with caught breath and a chilling spine.

It is not an affair of a few moments. The scene runs almost half an hour. During all that time the serene dead sit before us, in their amazing peace and remoteness, speaking quietly to one another at intervals, glancing at the living who come and go around them, and holding every second the breathless attention of the audience. That, my children, is genius. Any one who has not seen it has missed the greatest stage act of this year, and of many years.

My second choice is *Father Malachy's Miracle*, and the third is *Shadow and Substance*. The latter is by far the better play, but it has an extraordinary lapse in its biggest scene which blurs it for me. And while the acting of Sir Cedric Hardwicke and Al Shean is pretty evenly superlative in different ways, the magnetism of Shean draws one irresistibly across the footlights while Hardwicke's superb acting wins lasting admiration and respect but leaves one emotionally cold.

Fourth on my list is *Murder in the Cathedral*, a fine combination of good poetic drama and good acting. The brief New York life of this offering is one of the season's problems. It was immensely successful in London, and Gilbert Miller put it on here with great beauty and magnificence; yet it ran only a few weeks.

Next to it, and lastly, I list *Time and the Conways*—a play which many theatre-goers have already forgotten. This drama also was brought to us from London, and it had an arresting theme and a powerful human appeal. It showed us what twenty years may bring to a group of young human beings we have watched in the first act, as they dreamed of achievement and success. It met an untimely death, and this notwithstanding the superb acting of its star, Sybil Thorndyke. No one has satisfactorily explained why it passed from us so soon. Because of the powerful gloom of its theme? Not one of the Conways turned out well.

ELIZABETH JORDAN.

## FILMS

**BLOCKADE.** After having vigorously protested the general release of several blatantly Communist "documentary" films on the Spanish Civil War, Catholics cannot but feel betrayed by Walter Wanger's attempt to sneak over an insinuated boost for the Barcelona Reds. This is emphatically not the non-partisan fiction originally promised, and we will certainly not thank Mr. Wanger for adding the resources of Hollywood to the propaganda of the Left, nor, especially, for the peculiar brand of trick photography which represents the so-called Loyalists as Catholic victims of a Fascist persecution. To be sure, "identification" of either side is studiously avoided, but the question of who is blockading whom is transparent and obviates the necessity of labels. The fact that the screen play was entrusted to John Howard Lawson would render it suspicious; if Mr. Wanger can prove that Mr. Lawson is impartial, we will eat his hat, even the half-cocked one through which he has been justifying his aims. If, further, the picture had purported to rest on historical fact, it would be easy to supply an historical refutation. But against this hysterical fiction there is no answer except to urge Catholics to avoid it. Nothing will be lost, in an entertainment sense, since the film is a hackneyed spy melodrama with no interest except to the camouflagers of Barcelona butchery and the clucking hens of pacifism. (*United Artists*)

**HOLIDAY.** Philip Barry's highly literate play, first filmed during the depression, makes another topical appearance on the screen to enliven the recession with light talk about weighty problems. It is a social comedy of wit and vigor. With a renovated line of dialog here and there, it still tells the story of a young idealist who meets and woos an heiress while on a brief holiday. The projected marriage, however, is impeded by the man's independence and his refusal to have his life planned and paid for by a dominating father-in-law. When the romance is definitely dead, a less snobbish sister of the heiress provides a suitably romantic solution by taking her place. The production is a glossy conversation piece, nicely pointed with a satiric thrust and smoothly paced by director George Cukor. Katherine Hepburn, excellently cast, gives a finely modulated performance as the understanding sister and Cary Grant, Lew Ayres and Doris Nolan contribute supporting characterizations of a high quality. Jean Dixon and Edward Everett Horton introduce the comedy angle to an eminently enjoyable family attraction. (*Columbia*)

**THREE BLIND MICE.** This is another diverting comedy about the advantages and disadvantages of marrying money, but it stops short of satire or even a hint of a serious problem. Three suburban sisters choose lots to see which of them will go in style to the city and seek a wealthy husband. The winner, faced with two eligible young men, falls in love with one only to discover that he is also an impecunious pretender. Director William Seiter manages his situations with a deft humor. Loretta Young shines in an able cast including Joel McCrea, David Niven and Stuart Erwin. The film is recommended as pleasant amusement for the entire family. (*Twentieth Century-Fox*)

**TROPIC HOLIDAY.** Musical comedy reaches a new height in looseness of construction and multiplicity of complications in this hodge-podge story of a scenarist in Mexico who is involved in everything from a love affair to a bull fight. Ray Milland and Dorothy Lamour carry the romance while Martha Raye and Bob Burns interpolate nonsense. The family will find it fair. (*Paramount*)

THOMAS J. FITZMORRIS

## EVENTS

CAST of Characters: *A Mother*

*A Murderer who wishes to kill the Mother*

*A Rescuer*

Time: 1936-1938.

Place: Spain.

As the Murderer commences to choke the Mother to death, the Rescuer appears. A fierce, life-and-death struggle between the Murderer and the Rescuer ensues. Children of the Mother, not only in Spain but in other countries as well, watch the titanic battle for their Mother's life. The vast majority of the children hope the Rescuer will win. They reason: "If the Rescuer wins, the Murderer will not be able to murder our Mother." Some few of the children—very few—are strangely cool toward the Rescuer. They feel: "We should not take sides in this battle for our Mother's life. That would be uncritical. We do not know much about the Rescuer. He, very likely, entertains opinions we do not like." Friends of the Murderer laugh up their sleeves at this division among the children of the Mother. And the American press, which for two years has been slanting the news in favor of the Murderer and against the Rescuer, is delighted. Every time these neutral children throw a shower of raspberries at their Mother's Rescuer, the press plays the shower up in a big way. Every raspberry from the children is worth a thousand raspberries from the friends of the Murderer. . . .

The debate between the children (a vast majority) who feel sympathetic toward the Rescuer of their Mother and the children (a very tiny minority) who seem inclined to be more critical of the Rescuer than they are of the Murderer runs somewhat as follows.

*Tiny Minority:* The choice today is between secularism, the Hegelian State in any of its current forms, and the "personalist" Christian State, conceived as existing for the protection and assistance of its citizens.

*Vast Majority:* No doubt, no doubt. But we can discuss all that when our Mother's life is no longer in danger.

*T.M.:* To be strongly partisan concerning the Spanish civil war is indeed to aggravate a current intellectual disease: the conviction that we are going to be forced to choose between fascism and communism.

*V.M.:* We would like to see our Mother's life saved.

*T.M.:* Americans should maintain positive impartiality, a sanity of judgment toward both sides in Spain.

*V.M.:* Can a child be impartial about the murder of his mother? Can he feel the same toward her Murderer as he does toward her Rescuer, while the battle for her life is going on?

*T.M.:* We have not sufficient detailed knowledge of the Rescuer.

*V.M.:* We have this much certain knowledge which is all we need to know in the present crisis: the Rescuer is fighting the Murderer who will, if he wins, kill our Mother.

*T.M.:* There are things about the Rescuer which, as far as can be seen, should be sharply rejected.

*V.M.:* He is trying to save our Mother's life.

*T.M.:* The Rescuer has not propounded anything comparable to our American Bill of Rights.

*V.M.:* If somebody were trying to save your natural mother from death, would you be worrying during the contest about his attitude toward our American Bill of Rights? Would you say: "Stop this trying to save mother's life. I am not so sure about many of your opinions"?

*T.M.:* Nobody knows what the Rescuer may do in the future.

*V.M.:* But we know what he is doing now. We'll worry about the future in the future.

THE PARADER